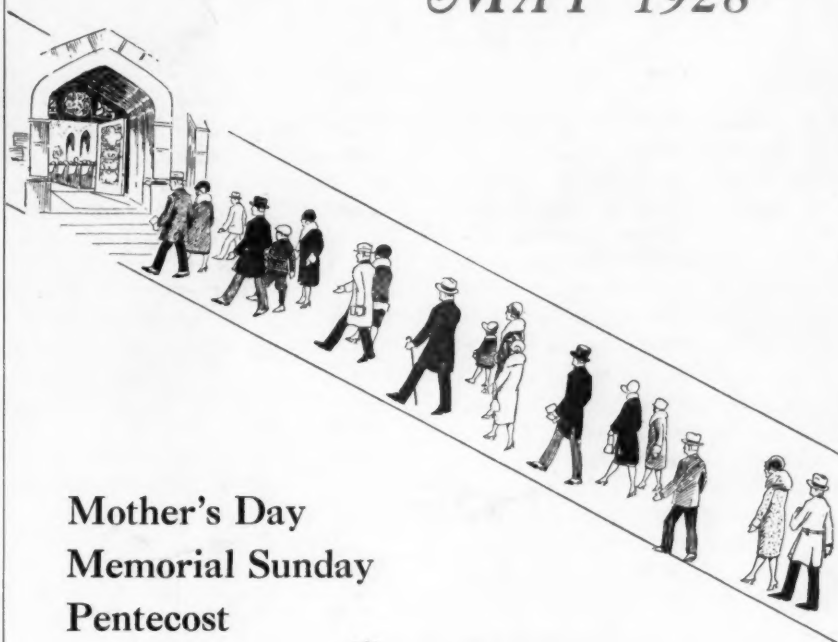


APR 20 1928

CHURCH MANAGEMENT

A Journal of Parish Administration

MAY 1928



Mother's Day
Memorial Sunday
Pentecost

Babsonizing Church Records
—Herman C. Weber

VOL. IV

No. 8

Church World Press Inc. • Publishers
CLEVELAND



IF YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

You might explain that the overalls covered your body just as well and that you could not afford better clothes, but just the same you would not command the respect of the members or community, and finally you would have to make room for a man who knew the value of a well appearing minister, although it did cost a little more.

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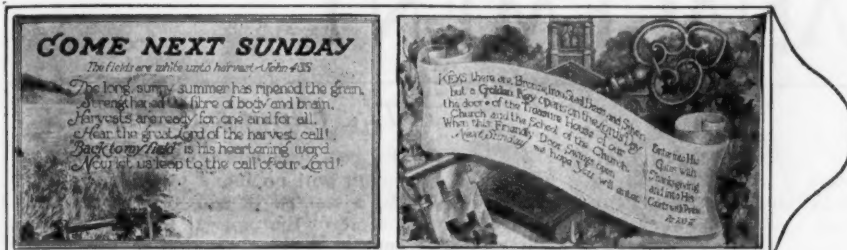
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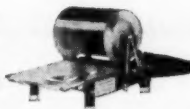
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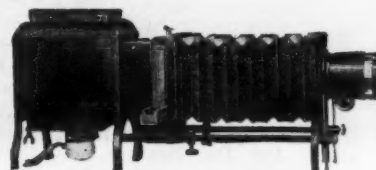
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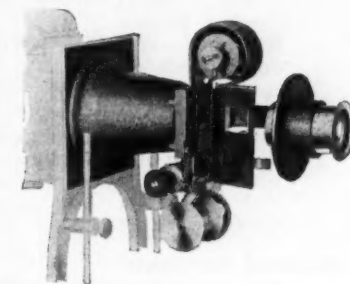
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CHURCH MANAGEMENT

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The Editor's Drawer

THE book recommendation for this month will be found on page 570. I felt that I wanted to take this space just to list some of the unusual features which will appear in the magazine in the next few issues. To my mind the months following Easter are the ones in which the minister can do his most constructive thinking. He has more time for his study and himself. The material we are selecting is the kind he will want to take into the conference with himself.

Denver Does It Again

By Harold H. Niles

The story of a co-operative go-to-church campaign.

Men and Missions

By W. A. Harper

A plea for men to do their part in the local missionary program.

Small Town Religion

By Raye Ragen

In defense of the small town church.

Form Letters

By Robert Cashman

A clinic in direct mail possibilities.

The Faithful Fifty—R. W. Gilbert

A plan which rejuvenated the prayer meeting.

The Stereopticon—Elisha A. King

How to get results in visual preaching.

Pilgrim's Progress in Pageant

By Bernard C. Clausen

A program for an evening service.

Church Rows

By John R. Scotford

Self explanatory.

Yes, it is a chest full of mighty fine things like this that keeps the editor happy and keeps the thousands of readers ever eager for the next issue of *Church Management*.

WILLIAM H. LEACH.

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Edward E. Buckow—Business Manager

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Preaches a Dozen Sermons Every Day

DOUBLES HIS INCOME-

*An Unusually Interesting Story About
George M. Hulme of Akron, Ohio*

By James Barton

A FEW days ago, I called at the home of a friend who boasts of a library containing over 2,000 volumes, most of which are in elegant bindings. One entire wall, from floor to ceiling, is lined with bookshelves.

I saw at a glance that many of the books were of a kind and quality not usually found in a bookstore. Among them were beautifully bound sets of Histories, Encyclopedias, Gems of the World's Best Literature and a large collection of Bibles bound in the finest imported leathers.

Really I was amazed to see such a collection of books in a library of a modern business man. "Where did you get them?" I asked.

He replied, "I bought almost every book on these shelves (indicating four or five) from book salesmen who called at my home or office. I used to be prejudiced against book salesmen or agents as I called them at that time, but I chanced to read an article by Dr. Frank Crane, entitled "The Subscription Book Salesman" and immediately I changed my views.

Dr. Crane says, "The Subscription Book Salesman is a **literary specialist**. We consult an eye specialist, an ear specialist, or a nerve specialist; why should we not have the advantage of talking with a **book specialist** before we purchase our literature? The Subscription Book Salesman explains to us exactly what sort of book it is which he represents, and we will buy, therefore, something we know about and something which we need."

"I like to buy from the Subscription Book Salesman because he brings to my attention, as a rule, the very books I **need most** and **neglect most**.

"My experience is that the subscription book salesman is usually a **person of character and standing**. Many of them are college boys and girls, ministers or teachers who are bringing to the business of book selling a **real enthusiasm**. People who sell books, as a rule, **are worthy to enter any man's door**."

Referring to Dr. Crane again, he said,

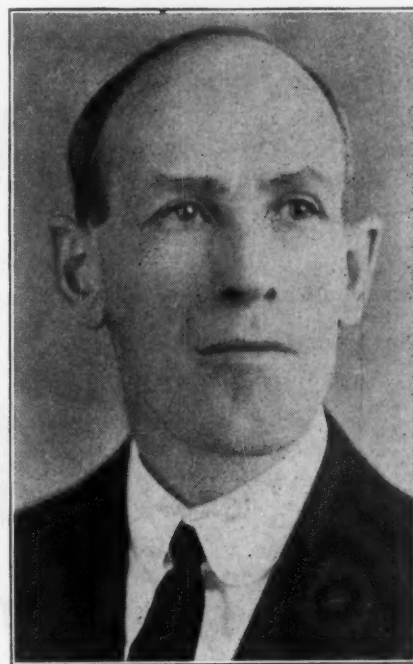
"Every Subscription Book Salesman is an **advance agent for culture and for better citizenship**, for education and for the spread of intelligence. The subscription book salesman is a very important factor in our great educational system. He does much to disseminate knowledge and right ideas. The Holy Bible has been sold for years by Subscription Book Salesmen and many a home now possesses a Bible which it would not have were it not for this fact.

"This particular Bible (taking a New Indexed Bible from the shelf) I purchased a few weeks ago from Rev. George Hulme of Akron, Ohio. When he called at my office I told him that there were a hundred other things I needed more than a Bible, that I already had more than a dozen good Bibles, etc., etc. He replied, 'The fact that you already have more than a dozen good Bibles is evidence that you are interested in the subject more than the average man I meet.'

"He proceeded to show me his favorite Bible with its Index and Digest, Collation of Scriptures, and other special features, with the result that I placed an order for immediate delivery.

"I was so favorably impressed with Mr. Hulme's personality, his earnestness and enthusiasm, that I asked him how he happened to get into the Bible business.

"He told me that a friend of his showed him the Bible one day and that he saw at a glance that it was the most complete, up-to-date Bible published. He said, 'I not only bought a New Indexed Bible, but I decided forthwith to be a Bible Salesman. After closing a Gospel Tent Meeting, in which I was engaged at that time, I determined to preach a **dozen sermons every day** to Bible prospects instead of **one sermon** at night. I closed my work for three months in a tryout. I went forth looking straight ahead, allowing nothing to retard or curb my new resolution. I had no previous experience in salesmanship, no instructions from anyone or any source, whatsoever. No previous training—no coaching. I reasoned that



REV. GEO. M. HULME

if I could tell others of the features that impressed me, speak of them in an enthusiastic manner, put some spirit into it and keep going, I could surely sell Bibles.

"Well, that was four years ago and I am still selling the New Indexed Bible. It is a joyous work. When I gave my undivided attention to personal selling I sold Bibles right and left. My commissions frequently amounted to \$150 or \$200 a week."

The thing which interested me most was the fact that selling Bibles has not kept Rev. Hulme from preaching twice every Sunday.

During the four years Rev. Hulme has been in the Bible business, he has not only made thousands of dollars in commissions, but he has organized a Bible House and established himself as State Manager for the Company he represents.

After listening to this story, it occurred to me that there are many ministers in the Country whose incomes are not adequate to their needs. Many of them could earn \$25, \$50 or even \$100 a week selling Bibles during their spare time.

I am authorized to say in this article that Buxton-Westerman Company, 21 West Elm Street, Chicago, publishers of the New Indexed Bible, are in need of more men with ambition like Rev. Hulme to sell Bibles, Testaments and popular subscription books in the communities where they live.

If you are interested in adding a few hundred dollars to your income this summer, write C. A. Buxton, 21 West Elm St., Chicago, and ask him to send you a copy of the Index to Success for 1928. This publication contains the pictures, letters and records of ministers and church workers who are making good in the Bible business. —Adv.



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TOWER CHIMES for *your* church! A mellow voice calling the faithful to worship . . . the Westminster peal, sounded every fifteen minutes (but silenced at night) providing not only a note of cheer but a reliable community time-guide . . . Chimes music filling the air daily, with special concerts on Sunday . . . the devotional effect of all services heightened by the indescribably beautiful combination of organ and Chimes music!

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eagerly given—just a bit of organizing and you become the means whereby *your* church is endowed with a voice—a golden voice that will ring out its message for generations and grow more precious with each passing year.

With the details of the tested Deagan plan will be included an absorbingly interesting file of letters written by ministers whose churches are equipped with Deagan Chimes. These describe the comfort that Chimes bring to "shut-ins," the appeal they make to the wayward, the increased church attendance they engender, the renown they bring to the congregation, the joy they create for all. Ministers, Sunday School superintendents and other active church members are invited to send in the coupon which involves no obligation and, of course, no expense.

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VOLUME IV
NUMBER 8CHURCH
MANAGEMENTMAY
1928*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

Nerve

The Secret Of Ministerial Success

By John R. Scotford, Cleveland, Ohio

IN the ministry, the battle for success must be fought in the secret places of a man's soul. Our goal is the quality which the theologians call faith, but which passes on the street-corner by the more prosaic name of nerve. The minister who is self-confident succeeds; he who is irresolute and uncertain fails. When courage warms our hearts we travel far; when fear lays its palsy upon us we soon fall by the wayside. External conditions are secondary. The real worth of a minister depends upon the sturdiness of the spirit within him.

This principle works itself out in many ways.

"Like priest, like people," is a pretty good axiom. The state of mind of a church is usually a reflection of the state of mind of the pastor. If he is confident of the future, so will the church be. If he is down-hearted about the outlook, the church will also be blue. If he is apologetic about the church and its work, his people will also show forth an inferiority complex. If he nurses many grievances of one sort or another, so will his people.

Especially is this true of the relationship between pastor and people. If he is yearning for another church, the church will also yearn for another pastor. Just as soon as the ordinary minister

starts a still-hunt for another church, some one in the congregation will almost inevitably start a conspiracy to oust him from office. Rare is the congregation that wants a pastor who does not want that church. Unless we are proud of our church, our church will not be proud of us.

This principle also affects the minister's ability to secure a call. The churches are notoriously cool towards men who seek them.

At first I told Mr. Scotford that I would be glad to publish this if he would moderate the title from "Nerve" to "Courage." He very kindly agreed to the change, but after reading it again I am inclined to agree that "Nerve" is the word which expresses just what we have in mind. So it stands.

The man who is happy and who does not desire a change is sought out; the man who is terribly anxious to get a new church is shunned. It is almost impossible for a minister who is down-hearted and discouraged about one church to get another. He must first buck up to the job he has before he can hope to secure another. It is a man's courage more than anything else which inspires a church with the desire to call him. Unless a man can so quicken his inner life as to show forth a brave spirit, he should not seek a church.

But on the other hand, if a man keeps his courage, he can not only survive most anything, but he can achieve much.

Ecclesiastical calamities cannot harm the brave-hearted pastor. The writer once had the leading young man of his church, who held the offices of scoutmaster, Christian Endeavor president, and Sunday School teacher, commit suicide in the church parlor under disgraceful conditions. It

was a severe jolt to both the pastor and the church, but we decided to keep a stiff upper lip and go ahead as usual. To our surprise, the church suffered no damage from the incident, but rather won the admiration of the community.

The spirit of fearlessness on the part of the pastor is the best antidote for internal dissensions in a church. So long as the minister is in no way frightened, any opposition which there may be in a church will not be taken seriously. Debts and deficits are harmless provided they do not provoke fear. The departure of substantial people from a church will hurt a church only in proportion as it dampens the courage of the leader. If he keeps his nerve, most anything may happen and little harm result.

Our positive achievements are

in proportion to our courage. Every adequate church building is a monument to some one's daring. A few churches are young and frisky and naturally courageous, but in most instances it is the minister who must supply the spark of faith which makes all things possible. If the leader does not waver, most anything within the extreme limits of reason is possible to most any church. Of ecclesiastical miracles there is no end. Poor churches build large edifices, dead churches come to life, even the spirit of contention is exorcised—all because some minister came along with a steadfast spirit of daring. The minister who dares is the minister who achieves. The courage of the pastor is the measure of the power of any church.

If courage be the secret of ministerial success, how can the minister fortify his spirit? How can he save himself from fits of depression? How can he fan the spark of daring within him to such a flame that it will touch off the fuse of progress? These questions cannot be answered completely, and yet some suggestions may be offered.

The ministry is no place for men with weak knees and faint hearts. The writer has scant sympathy with most campaigns to recruit the holy calling. Rather does he like to remember the words of the Scotchman who told him not to enter the ministry unless he could not keep out. The old "call to the ministry" has gone out of style, but it remains true that a man needs an initial impulse of considerable power if he is to stand up to the work of the pastorate.

The minister needs both a good physical constitution and a normal family life. Men with weak stomachs sometimes make good editors, but they are constitutionally incapacitated for the active pastorate. A minister needs a wife to tend his soul for him. Her job is to call him down when he makes a fool of himself, and to fortify his spirit when he is

Quakers Dedicate An Organ

A VERY interesting service has come to us from the First Friends Church of Long Beach, California, Neal O. Newlin, pastor. The congregation had purchased a new organ and the committee was faced with the problem of a service of dedication which, while symbolically impressive, would be true to the traditions of the

simplicity. How well that was achieved is told in the following reproduction. The organ though finished was not played until the dedication. This led to the spirit of expectancy which brought a good congregation. The use of hymns, used by the entire congregation, largely took the place of responsive readings.

SERVICE OF DEDICATION

"We dedicate this Organ to the Glory of God, the giver of every good and perfect gift; that it may increase the sacredness of our Worship of Him; that we may be drawn closer to Him by the Power of its Beauty, and the Melody of its Voice."

Hymn Number 1—"All People That On Earth"

Mr. Joseph Riddick at the Organ Console

"We dedicate this Organ to the Cause of Jesus Christ our Saviour; that it may unite us closer to Him by the Joy brought by its service; that it may cause a deepening of our sense of all that the Christ has done for us, as we draw near in Communion with Him."

Hymn Number 572—"I Am Thine, O Lord"

"We dedicate this Organ to the Holy Spirit, our Comforter and Guide; that it may be a constant reminder of the Might of things not seen, but ever felt."

Hymn Number 430—"Holy Ghost, With Light Divine"

"We dedicate this Organ as a perpetual Challenge to the Church to go forward Unitedly, Steadily, Persistently and Mightily in the service of Jesus; calling Men to find Peace and Comfort through surrendering their hearts and lives to Him and to His service."

Hymn Number 365—"Onward Christian Soldiers"

Prayer of Dedication

Choir Response

Offertory

Benediction

tempted to grow despondent. Her finest service is to maintain his courage. Every minister should have two or three children to distract his mind from his other troubles and to inspire him with some hope for the future.

Vacations and the habit of play will also help to maintain a man's courage. Going away for a month is really a device for shrinking one's troubles and getting a better perspective as to the possibilities of both one's self and one's field. Play is an outlet for dangerous energies. The minister who takes his animosities out by throwing a ball down a bowling alley or swatting weeds with a hoe will not be tempted to vent his ill-will upon his people. If he is really good at some sport or hobby, it will help him to generate needful courage. Oftentimes our

avocations ease us over the bumps that our vocation strews in our path. Every minister needs to run at least one intriguing side-show.

But ultimately we must get our courage out of our job. These incidental matters protect us against certain dangers, but in the end the minister must face this question, "How can I find in my job something which will inspire me to give to it my best?" There are three ways in which a man may do this.

Working towards definite goals is a great help. The man who builds a church has both his troubles and his rewards. A definite task to which they may set themselves is a great help to both pastor and people. A church with an obvious problem is

(Continued on Page 516)

Babsonizing Church Records

By Herman C. Weber, D.D., New York City

MR. BABSON is introducing so many church ideas into his business service that it seems hardly more than fair for someone to return the compliment and introduce some of Mr. Babson's excellent business idea into church service.

The Protestant churches have been doing business in the United States now for three hundred years and on a scale, in recent years, unexampled in history. They have accumulated an immense amount of experience in their many types of denominational work. This experience is enshrined in part in their statistics. It is natural to assume that these statistical records will, if collected and especially if visualized, give a consecutive story of successes or failures, of ups and downs, of relations and interrelations, from which many lessons may be learned.

Pig iron production, commodity price indexes, bank clearings, loans, and many other indexes are helping business executives to make decisions, plans, investments, retractions and expansions. Analogous indexes, if procurable for the churches, ought to help denominational and parochial leadership to understand situations, plan programs and assure progress.

The Presbyterian Church has done a little something along this line quite recently. Its General Council directed a study to be made of one hundred years of its statistics and this study is now available. By means, not only of tabulations, but of visualizations,

many important questions have been raised and many pertinent conclusions suggested. One thing has been clearly demonstrated. It is quite possible to develop certain indexes or standards of effectiveness by which to measure or estimate the accomplishment of any unit, either church, presbytery or synod, in a general way.

It is also possible to visualize trends quite accurately with these indexes and to use the knowledge thus gained in either capitalizing good trends or util-

ize their life decisions. About five per cent is the estimate and it seems fair to suggest this standard goal to the churches, namely, that just to take care of their own young folks in their own homes, the churches should register at least a five per cent section of their membership brand new each year.

That is to say, out of every hundred members reported, at least five should be new.

How does this estimate check with the records? Remarkably well. The Presbyterian Church, for instance, has registered an average index for one hundred years of 6.29 per cent and its mark so far in the present century is 5.7 per cent. To the extent by which this mark exceeds five per cent, to that extent, broadly speaking, has this denomination made inroads on the unchurched population. The Methodist index seems to be somewhat better than six per cent for the current period. The Baptist record for baptisms is about the same as the Presbyterian index.

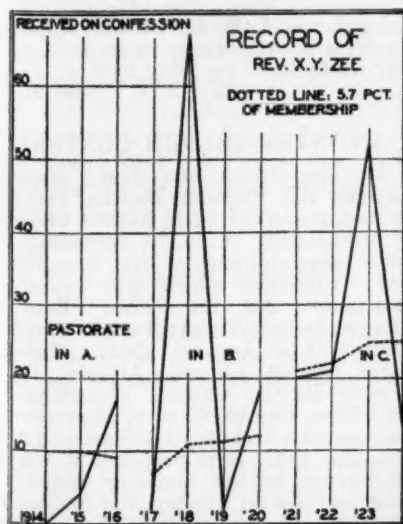
Herewith is a graph of the record of an individual pastor whose records are available in three charges. He is a Presbyterian and his annual record is projected against the dotted line of the 5.7 pace of his denomination. Try this out on your own records. Get a pad of quadrille-ruled paper, collect your accession figures, determine the scale and plot your line. Then multiply your annual memberships by 5.7 in succession and plot that line in dots or

Dr. Weber is a statistician with the Presbyterian Church in the U. S. A. He has developed, to an unusual degree, the ability to put history into charts and diagrams. This most interesting article shows just how these graphs may be used in visualizing the work of the local church. A second article will deal with the present benevolent situation in all of the denominations as shown by the most recent reports.

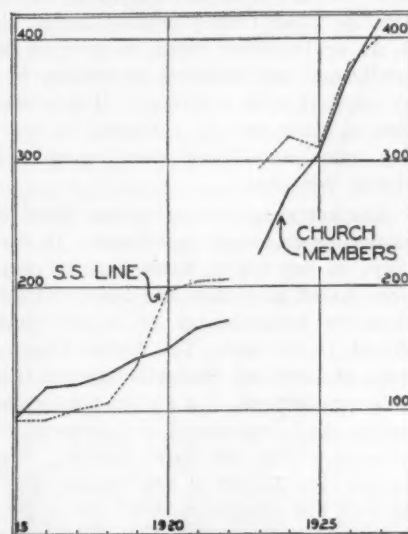
izing resources to overcome bad trends. A technique has been developed which has been tried out in scores of individual churches and which has met with considerable success in modifying or enlarging parochial programs. There is a real place for this type of analysis in the program work of the average pastor.

Take for example the membership question in the ordinary Protestant church. Additions to membership of the brand new type on confession, by confirmation, baptism, and so on, as distinguished from additions by transfer or letter—ought not to depend on sporadic, individualistic, casual or intermittent efforts. They are the corporate responsibility of the church, guaranteed regularly and abundantly by the spirit of God if free course is granted him. He is not irregular in his operation. The church, the vehicle, introduces the static, and provides the intermittent circuit.

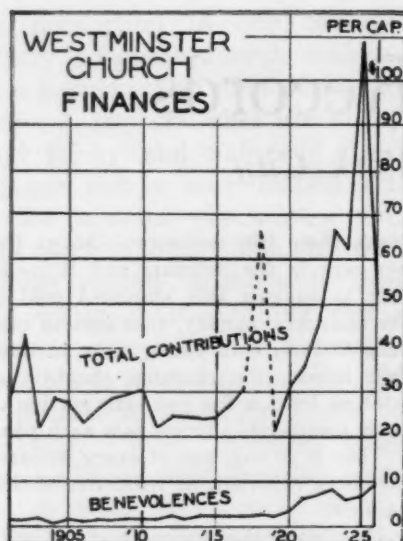
It is therefore statistically, and it may be spiritually, correct to deduce a standard of productivity which will be a convenient and suggestive measure in parish planning for evangelism. The census helps by providing figures covering adolescent population, telling us how many young people theoretically pass the youth rubicon every year and



PASTORAL RECORD



CHURCH AND SUNDAY SCHOOL ATTENDANCE



in red. Rejoice in the marks which are above the dotted line and carefully, prayerfully and completely search out the reasons for the marks which are below.

A second graph, herewith, contrasts the Sunday school enrollment line in a New York State church with the communicant membership line. It covers two pastorates and shows visually the relative growth of church and school. This is a better-than-usual situation. At the end of one pastorate the Sunday school line lifted and doubtless made it easier for the succeeding pastor to greatly stimulate additions and growth in the membership line. On the other hand it seems quite evident that the present pastor has a program or a personality which is giving the church enterprise its needed verve and life. Disarticulation between the two lines needs careful attention where it appears. The Methodist Episcopal Church has one hopeful resource in an otherwise temporarily disturbing situation in that its Sunday school enrollment as reported is 102 per cent of its membership. The Presbyterian Church, U. S. A., on the other hand, in spite of its traditional emphasis on education, has to contend with a current disarticulation of about twenty per cent, its Sunday school enrollment standing at only eighty per cent.

Another graph, covering one form of reporting finances, is offered. It displays in per capita form the contributions to all purposes and the contributions to benevolences of a suburban church in the east. The forward movement of 1920 and thereafter moved this congregation out of a static, subnormal course and introduced the element of adventure into its fiscal policy. The dotted line shows a renovating effort in 1918 but otherwise there was a general satisfaction with the status quo. In view of the lines as charted anything is possible now in the money

Thought Continuity in Church Worship

The following items from a recent morning service at the Old Stone Church, Cleveland, Ohio, shows the possibilities of developing a constant line of thought through the various parts of the service.

The Reading of the Scripture Mark 16: 12, 13.

Anthem

"Three Men Trudging"

Gaul

Three men trudging down the road
From the town of Emmaus,
Full of doubt and sore bereft,
Sad men they and dolorous,
O Rex Christe Gloria!

Cleophas spoke low with fear,
Thomas doubted and denied,
Didymus tried to believe,
Till they saw His pierced side.
O Rex Christe Gloria!

When they saw His wounded hands,
Then they ran with shout and word,
Telling John and Magdalene,
Of the Christ, the risen Lord.
O Rex Christe Gloria!

Prayer. Response by Choir

Offering—For Our Missionaries

Offertory

"The Walk to Emmaus" Clarence S. Metcalf

Mr. True

(A dramatic reading from St. Luke 24: 13-31, with organ accompaniment)

Hymn 246

"O Master, Let Me Walk With Thee"

Sermon "With Jesus On the Emmaus Road" Rev. Robert W. Mark

story of this congregation. It will doubtless respond to leadership and program.

In the field of giving it is now possible to visualize standards. A church which reports less than twenty-five dollars per member for total giving to all purposes, must be considered sub-standard in some respect. The reason should be worked out. It may be quite satisfactory, of course. Tens of thousands of churches are still in the dime-per-Sunday or even nickel-per-Sunday stage of giving to benevolences. Great numbers of members give sacrificially and amply, but their splendid contributions are offset by scores of thousands of people who give nothing at all. The United Stewardship Council publishes a digest of this giving in all the denominations annually and it is very revealing. Divide your total benevolences by your membership and see what the level is in your congregation. If it is \$5.20, it is the dime level; but if it is \$2.60 it is on the nickel base. The silver is mine and the gold is mine, saith Jehovah of hosts.

THE PASTOR SAYS

By John Andrew Holmes

I favor a law prohibiting men with prominent chins from chewing tobacco.

MEMORIAL DAY

Bring flowers! bring flowers! bring roses red,
To deck the gallant soldier's bed;
In freedom's cause his blood was shed.

Bring flowers! bring flowers! bring lilies white,
Honor the men who fell in fight,
Contending bravely for the right.

Bring flowers! bring flowers! bring violets blue,
And o'er their sacred ashes strew;
They stood unflinching, firm and true.

Bring flowers in honor of the brave,
And let the starry banner wave
Over each gallant soldier's grave.

Bring flowers! the fairest that appear,
To dress their tombs to us so dear—
Our noble dead! reposing here.

—Rev. J. R. Creswell.

AN INTER-CHURCH CONTEST

An interchurch attendance contest between the Tremont Baptist Temple of Boston and the First Baptist Church of Minneapolis, Minn., is spreading to other large churches of that denomination. Churches which will probably participate are the First Baptist Church, Dallas, Texas; Temple Baptist Church, Los Angeles, Calif.; Tabernacle Baptist Church, Atlanta, Ga.; Temple Baptist Church, Philadelphia, Pa.; First Baptist Church, Shreveport, La., and the first Baptist Church, Indianapolis, Ind. It is proposed to count attendance at the morning and evening services on Sunday, the mid-week meeting and the Sunday school. The contest between these great churches is creating considerable attention.

Glimpses Of Church Life

By James Elmer Russell, Auburn, N. Y.

IN a rural church among the foothills of the Catskill Mountains a pastor did something I had never seen done before and which was very impressive. Before the pastoral prayer he opened the year book of prayer of his church and read the names of the missionaries who that week were to be remembered before the throne of grace. Prayer for the men and women on the firing line of the church had a new meaning that day.

The First Presbyterian Church of Utica, New York, is pioneering in the field of Sunday school finances. The cost of operating the Sunday school is provided for by the church budget, which also provides a sum for new and improved equipment each year. The pupils of the school are provided with duplex envelopes through which they contribute to the support of the church and to church benevolences. The envelope may be presented either at Sunday school or at church. Pupils who give through the duplex envelopes are not expected to give a second time for Sunday school purposes. The first pledge cards were for six months. It is hoped that the new plan may teach a greater loyalty to the church and a deeper interest and pride in the benevolent work which they are aiding and more regularity in their habits of giving.

Next to the Presbyterian manse at Hudson Falls, New York, there is a little frame house which is exclusively used by the Boy Scouts and the Girl Scouts of the church. Besides this a number of the men have clubbed together and have purchased a camp on a little lake which is put at the disposal of the scouts and of the pastor and his family. Needless to say it was not here, but a hundred miles or more away that the pastor was criticized for paying too much attention to the Boy Scouts and not enough to the Ladies' Aid.

A very attractive church not far from New York City through changing conditions of population was found too large. The situation was met in this way. Across the church, from the inside of one outside aisle to the inside of the other outside aisle a curtain was placed supported on piping. The height of the curtain was about ten feet. It was made of some expensive material and the color fitted in with the church decorations. The

effect was pleasing. The congregation was brought nearer the pulpit, and the auditorium seemed much smaller.

The North Church of Elmira, New York, was able to secure a director of religious education because the pastor refused an offer of an increase of \$500 in his salary, which, added to the amount otherwise provided made the director possible.

In Jamestown, New York, the First Presbyterian Church believes that the boys and girls should be taught to sing

There are a hundred suggestions from many churches in this issue. Each suggestion may well take the space of an article but Mr. Russell has seen fit to present them in the limits of a single story. You will find suggestions here which will interest you.

the church hymns in Sunday school. To further this aim the church hymnal is used as a songbook in the upper grades of the school. In Newburgh a Baptist church has a school of music for the children which is conducted by the church director of music on Tuesday afternoons.

The North Church of New Rochelle believes that the members of the church should be educated to know the history of the church and one Sunday in October the following thirteen questions appeared in the *Parish Bulletin* with the suggestion that they be answered by those who read them and these answers compared with the correct answers the week following: 1. When was this church founded? 2. What was its name? 3. Who was its first pastor? 4. How long was his pastorate? 5. Name the second pastor. 6. How long was his pastorate? 7. When was the name of the church changed? 8. How many missionaries do we support? 9. Where are they located? 10. When was our church edifice begun? Completed? 11. When was the church house erected? 12. How many members has the church? 13. What is the membership of the Bible school?

As I drove out of Mt. Morris, New York, I saw this sign at the edge of the village: "Goodbye, God Bless You. The First Presbyterian Church." On the other side of the board was a welcome for the incoming motorist giving also the hour for morning worship.

Similar signs I was informed have been placed on each of the five roads leading out of the village at a cost of about thirty-five dollars.

The pastor of a strong church, after children are brought for baptism, presents the mother with a baptismal certificate and with a little pamphlet giving her suggestions for the religious training of the child and forms of infant prayer. A pastor says he taught his two year old girl to say "Amen" after grace before meals, and that at the age of four she frequently was called upon to say a short grace.

A novel prayer meeting feature was used in the Second Presbyterian Church of Amsterdam, New York, for six weeks. The six meetings were conducted in turn by the six groups of people who had been welcomed into the membership of the church during the six years of the present pastorate. The first meeting was led by the 1921-1922 group; the second by the 1922-1923 group. The pastor offered a prize of ten dollars to the group having the highest percentage of attendance during the six meetings with the understanding that the winning group should contribute the reward to the church building fund.

How shall the attendance of members of the Go To Church Band be kept? One church not only distributes dated cards to the children, but directs them to tarry at the close of the service and take the cards for marking to the secretary of the band who will be found in the right lobby of the church.

"Brick Church Life" for last July, put out by the Brick Presbyterian Church of Rochester, was largely a time table for the events of the church during the twelve months ahead. Every meeting, every social, every athletic contest, of any importance, was scheduled. For example, the date of the church and Sunday school picnic in June, 1928, was announced. What a contrast with a large number of churches which do not know two weeks ahead what is going to happen!

The North Church of Binghamton has more than once held a student's night service for the Sunday evening between the holidays when the college students of the church, home on vacation, were asked to speak on the religious life of their various colleges.

One Memorial Sunday the pastor of the Little Falls, New York, Presbyterian Church, presented the children present for the children's sermon with potted plants. These they were to take home and care for, bringing them again to help in the Children's Day decorations. After the Children's Day service the plants were again to be taken home to be kept until Rally Day when they were to be brought again to adorn the church for that occasion.

A boy in the Bergen, New York, week day school, wrote in this way at the last session of the school last spring as to what he had learned: "I have learned in this class to pray more, to read the Bible, to help mother and daddy more without complaining. I have learned more about the Bible, too. When the time comes that we have to part from Bible school it seems very hard for we love it so. I have learned never to kill and to love thy neighbor as thyself. Our class has been very enjoyable, for our teachers have let us learn by playing games and have been good to us in all ways."

The Sunday school of the First Presbyterian Church of Cortland recently raised funds for a missionary Ford. A price list for different parts of the car was made up and different classes agreed to furnish the cost of one or more of these parts toward the total cost of the Ford for the missionary. For example, one class bought the carburetor and the smallest group in the school provided the horn.

A community Good Friday service was held in Pleasantville, New York, last spring. The pastor who led in the planning says that he has rarely been more deeply touched than when the junior choir sang, *There is a Green Hill Far Away*.

The pastor of the church at Batchellerville up in the foothills of the Adirondacks has a very large parish to cover including at least six school districts. It is his practice to stop in at the various school houses as he makes his rounds and to give an ethical and religious talk to the children.

A young men's Bible class at Garfield, New York, undertook an unusual project. The members of the class each brought an evergreen tree, the trees being set out at the back of the church where a row of sheds had been torn down. A prize was given to the one who brought the finest looking tree.

Public school teachers often ask to be excused from teaching in Sunday school on the plea that they are teaching all of the week. Such teachers ought to have been present when I heard the superintendent of the Cortland Normal urge his students to be ready to help in Sunday schools when they began to teach.

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

ALABAMA, like most, if not all, the states, has a law making it a punishable offense to disturb worship by a religious assembly. But the Alabama Court of Appeals lately decided (*Pike vs. State*, 111 Southern Reporter, 756) that disturbance must be a natural consequence of the act complained of. Without setting forth the nature of the act complained of in this case, the court laid down the following general rule as governing prosecutions under the statute:

"Any act which is within the terms of the statute, the natural consequences of which are to disturb, and which is willfully done, and which in fact does disturb, an assemblage of people met for religious worship, is a violation of law, and condemned by this statute, but the act must be such as that its natural consequences would be to disturb."

And in another recent case decided by the Arkansas Supreme Court (*Woodward vs. State*, 293 South Western Reporter, 1010) it was held that a mayor of the city of Batesville was not guilty of violating the Arkansas statute, under the following stated circumstances: A local ordinance forbade religious and other meetings on the public streets or sidewalks of the town without a permit. An itinerant representative of the Salvation Army was denied such permit on the ground of crowded condition of the streets and sidewalks, but the mayor suggested use of the courthouse yard, where such meetings were usually held. The suggestion was disregarded and a meeting was held at one of the busiest corners in town. Complaint being made, the mayor approached the speaker and quietly urged him to desist. Returning a few minutes later and finding the meeting still in progress "his honor" took the speaker by the arm and led him away.

It was held that the mayor's conviction in a lower court of having wrongfully disturbed religious worship could not be sustained. The Supreme Court said:

"It was necessary to show in this case that appellant (the mayor) maliciously or contemptuously acted in a way to disturb and disquiet the congregation assembled for religious worship. . . .

Disturbing Service As An Offence

By Arthur L. H. Street

The undisputed testimony shows, however, that appellant, . . . in the absence of the marshal, was only attempting, as it was his duty to do, to prevent disturbance to the citizens, some of whom had complained of the meeting in violation of the ordinance and asked that it be stopped."

ROSEMARY FOR REMEMBRANCE

A Meditation for Mother's Day

John Frederick Fedders

Mother—this is one of the glorious days the Lord has made. It bears the sacred inscription of your name. All the decades of days in the cycles of the centuries are yours, but we dedicate a day each year to sweeten all the rest.

I hold your picture in my hand. There rise memories of past moments: some grown deeper for sadness; others not lessened for the fleeting joys they enshrine. Through the mists of tears and the shadows of past years, I see red geraniums stretching to the sunlight; an old-fashioned garden with marigolds and forget-me-nots; a touch of lavender and a bit of lovely old lace; a familiar chair occupied by one whose face is a benediction, whose voice is treasured music, whose smile bears a radiance from heaven. Time, with caressing touch, has lightly placed about your shoulders "the silver threaded fairy shawl of age," but the spirit of eternal youth is in your heart. You cannot hide the imprisoned splendor of your loveliness. The transfiguring power of goodness shines through your cheeks and eyes.

You are my inspiration for the divinity of all motherhood. In you, I see the halo of beauty that hovers over young mothers nestling their first precious gift. In you, I see the grace that panoplies the mother of maturer years as she ministers to the myriad needs of her growing family. In you, I find the symbol of all mothers in the sunset years.

God bless all mothers.

Here is rosemary for remembrance, and a beatitude in benediction.

A PRAYER

Give me a good digestion, Lord, and also something to digest.

Give me a healthy body, Lord, with sense enough to keep it at its best.

Give me a healthy mind, good Lord, to keep the good and pure in sight.

Which, seeing sin, is not appalled but finds a way to set it right.

Give me a mind that is not bound, that does not whimper, whine or sigh.

Don't let me worry overmuch about the fussy thing called I.

Give me a sense of humor, Lord, give me the grace to see a joke,

To get some happiness out of life and pass it on to other folk.

The Proper Placing Of An Organ

By Alfred G. Kilgen, Geo. Kilgen & Son, Inc., St. Louis, Mo.

THE purchase of a suitable, artistic and effective organ for a church is no easy matter. There are so many things to be taken into consideration—things with which the average layman is totally unfamiliar—that it is a task not easily accomplished. However in this series of articles practical information is offered to the church contemplating the purchase of an organ. The third will treat of the "Proper Tonal Design". The subject matter of these articles has been drawn from an established firm's experience of over seventy-six years in America building organs for churches, in which time almost every conceivable problem that a church has to face regarding an organ has been met and solved more than once, and the results obtained from this extensive experience are given in this series with the hope that they may afford valuable assistance to those burdened with the responsibility of purchasing a pipe organ.

It is customary, at the present time, in new buildings, to prepare a space for the organ at the time the building is being planned. This is a very wise and foresighted thing to do. However, the building committee or whoever is in charge, should insist that the architect in designing the organ chamber should confer with a reputable organ builder so that the chamber may be adequate and laid out properly. There is a very good reason for this, viz., that in this way every reasonable preparation can be made at the time the building is being planned so that there will be a minimum amount of alterations in the building itself when the organ is installed. Instances are on record where an organ builder was not consulted when the chambers were built that resulted in a space far too small for the ideal organ. One particular instance

came under the writer's personal observation where a church wanted to spend \$18,000.00 for an ideal organ and the room allowed was only large enough for a \$6,000.00 organ. The result was that extensive alterations had to be made in the church to house the organ, and, of course, the expense was not only tremendous in changing the building, but it was unexpected and thus all the harder to provide. Another example of this was a church which had a divided organ with one

chasing two organ-blowing apparatuses so that each section had its own blower; entailing of course the doubling of expense.

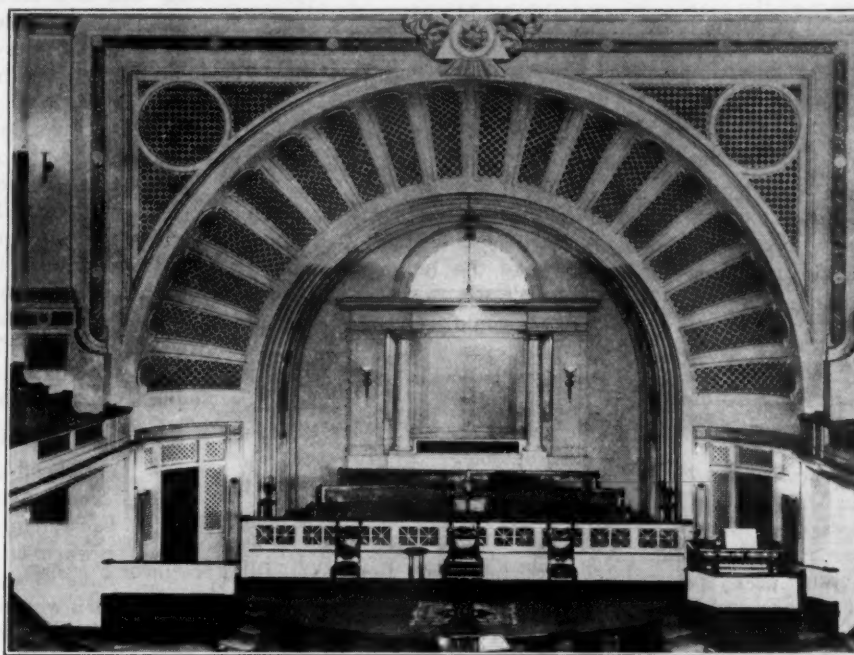
There are countless other instances of similar nature where additional and unnecessary expense has been laid upon the church from lack of practical expert advice which the organ builder can best furnish and which is cheerfully and freely given by any and all of the established reputable builders to any church or architect asking for it.

Last month Mr. Kilgen wrote on the proper method of selecting an organ. This month's article deals with its placement. Half of the effectiveness of an organ is having the proper place for it to do its work. Every one interested in better church music will welcome these suggestions made by an experienced builder. They are worth hundreds of dollars to those churches which contemplate organ purchases.

Construction of Chambers

Practically all of the established organ companies are recommending today that instead of the old time niche or organ space and instead of an open gallery in which to install the organ, the church build proper chambers to house the organ. A chamber is nothing more than a room large enough to house the organ or a section of it closed on all sides except on the sides facing the auditorium, where a large rectangular opening is left which is called the "Tone Opening." Into this tone opening the organ builder eventually puts his swell or expression shutters which are controlled from a pedal in the console or key-board at graduated angles so that the tone of the organ may be shaded

from the softest pianissimo through various stages of crescendo to the full fortissimo power of the instrument. There may be one or two or more chambers housing different sections of the organ according to the size of the instrument. In the average two and three manual church organs there are only two chambers, but in the four manual and larger ones there are more, such as Third Baptist Church, St. Louis, where the organ is placed in seven chambers grouped



MODERN GRILLE DESIGN SUPPLANTS VISIBLE PIPES

(Continued on Page 526)

The Cycle Of Life

A Parent's Day Service based on the Poems of James Whitcomb Riley

By William H. Leach

JAMES WHITCOMB RILEY belongs to a day that is fast passing.

A generation ago he spoke to the multitudes of America a message of love and cheer. He was the Edgar A. Guest of his day. Neither man may live forever as a classicist of literature but each has been able to find the heart strings of his generation. Each has proclaimed a clean and healthy life philosophy in which children and the home have played their part. In their own experiences they have been far apart. One man writes from a happy home. Riley was forced to write as a bachelor. He sees the home and childhood, as in a vision. It may be open to the criticism that it is a little too holy for ordinary live-a-day folks who know married life from actual experience. But we can stand a little of that visionary idealism in the gross realism of life and love of the present day.

At times the loneliness of Riley in his bachelorhood breaks through the cheer of his poems and expresses himself. Indeed the student of Riley finds a purple string of sadness running all through his verses. If you have thought of him only as the Hoosier poet with his dialect in such verses as *When the Frost is on the Punkin* or *Knee Deep in June*, it might be well to run through his verses to find the heart of the man. I hope that this service will reveal something of it.

One of the verses which reveals the man was written at the death of a child of his friend Bill Nye. These two humorists and poets travelled for months over the lecture circuit together. One day the news came to Nye of the death of a little child in his home.

Riley's message of comfort was:
Let me come in where you sit weeping,
—ay,
Let me who have not any child to die,
Weep with you for the little one whose
love
I have known nothing of.

The little arms that slowly, slowly
loosed
Their pressure round your neck; the
hands you used
To kiss.—Such arms—such hands I
never knew.
May I not weep with you.

Fain would I be of service—say some-
thing,
Between the tears, that would be com-
forting,—
But ah! so sadder than yourselves am I,
Who have no child to die. 1.

Babyhood

Riley touches human life at every cycle. His poems range from the birth of the child until the days that age peers into the great unknown. Birth and babyhood was a wonderful thing to him. He saw only the beauty in it.

O this is the way the baby came:
Out of the night as comes the dawn;
Out of the embers as the flame;
Out of the bud the blossom on
The apple bough that blooms the same
As in glad summers dead and gone—
With a grace and beauty none could
name—
O this is the way the baby came.

And this is the way the baby woke:
As when in the deepest drops of dew
The shine and shadows sink and soak,
The sweet eyes glimmered through
and through;
And eddyings and dimples broke
About the lips and no one knew
Or could divine the words they spoke—
And this is the way the baby woke. 1.

Boyhood and Girlhood

Riley knew boyhood at first hand. No imagination could picture the old swimmin' hole as he does. That requires first hand experience.

Oh! the old swimmin'-hole! whare the
crick so still and deep
Looked like a baby-river that was lay-
ing half asleep,
And the gurgle of the worter round
the drift jest below
Sounded like the laugh of something
we onc't ust to know
Before we could remember anything
but the eyes
Of the angels lookin' out as we left
Paradise;
But the merry days of youth is beyond
our controle,
And it's hard to part ferever with the
old swimmin'-hole.

1. The Lockerie Book of Riley Verse. Bobbs-Merrill Company. Used by permission of the publishers.

2. The Hoosier Book of Riley Verse. Bobbs-Merrill Company. Used by permission of the publishers.

Oh! it showed me a face in its warm
sunny tide
That gazed back at me so gay and
glorified.
It made me love myself, as I leaped to
caress
My shadder smilin' up at me with such
tenderness.
But them days is past and gone, and
old Time's tuck his toll
From the old man come back to the old
swimmin'-hole. 2.

And *Waiting for the Cat to Die* is just as interesting to the girls. I wonder where that expression originated. It is still being used. I know for my own children must stay in the swing until the last minute, "waiting for the old cat to die."

Lawzy! don't I rickollect
That-air old swing in the lane!
Right and proper I expect,
Old times can' come back again;
But I want to state, ef they
Could come back and I could say
What my pick 'ud be, I jing!
I'd say, Gimme the old swing
'Nunder the old locus'-trees
On the old place, ef you please!
Danglin' there with half-shet eye,
Waitin' fer the cat to die! 2.

These are pictures of childhood which bring up memories. We parents actually can live three lives at the same time. We live the life of retrospection, the life of the living present and through our children the life of the future. We are more fortunate than childless folks in this respect. They can live the life of the past and of the present but are denied that building for the future in the lives of boys and girls which means so much to us.

These childhood pictures are from the past. If we turn eyes toward the past we see old familiar scenes rising. But people change. The boys and girls of our school days have circled the world and are found in many activities.

Where are they?—the friends of my
childhood enchanted—

The clear, laughing eyes looking
back in my own,
And the warm chubby fingers my palms
have so wanted,
As when we raced over
Pink pastures of clover,
And mocked the quail's whir and the
bumblebee's drone.

Have the breezes of time blown their
blossomy faces
Forever adrift down the years that
have flown?
Am I never to see them romp back to
their places,
Where over the meadow,
In sunshine and shadow,
The meadow-larks trill, and the bumble-
bees drone!

Where are they? Ah! dim in the dust
lies the clover;
The whippoorwill's call has a sorrow-
ful tone,
And the dove's—I have wept at it over
and over:—
I want the glad luster
Of youth and the cluster
Of faces asleep where the bumblebees
drone! 1.

Youth and Love

Life is about the same in any genera-
tion. The colors may vary but romance,
pain and human emotions remain about
the same. Love has its idealism and it
has its disillusionments. And in about
every generation it has had its scourge
of war. All of these play their part in
Riley's verse.

Lovers are ever the same. Take this
little poem—*Last Night and This*. It
may be repeated in your own home this
week.

Last night—how deep the darkness
was!

And well I know its depths because
I waded it from shore to shore,
Thinking to reach the light no more.

She would not even touch my hand.—
The winds rose and the cedars fanned
The moon out, and the stars fled back
In heaven and hid—and all was black.

But ah! To-night a summons came,
Signed with a tear drop for a name,—
For, as I wondering kissed it, lo,
A line beneath it told me so.

And now—the moon hangs over me
A disk of dazzling brilliancy,
And every star-tip stabs my sight
With splintered glitterings of light. 1.

Where there is such romance in the
air new homes are going to be estab-
lished. The passing of the maiden or
youth from the roof of the parents to
the new home of their own is a serious
things to parents. Riley sensed this.
Now you fathers and mothers looking
ahead a few months or a few years
when your own children will leave you,
listen to the verse of the bachelor poet.
Did he not know?

They walk here with us, hand-in-hand;
We gossip, knee-by-knee;
They tell us all that they have planned—
Of all their joys to be,—
And laughing, leave us: And to-day,
All desolate we cry
Across wide waves of voiceless graves—
Good-bye! Good-bye! Good-bye! 1.

And the war. How it always cuts
in on home and love. It leaves its trail
of broken hearts and separated loved
ones. Riley touches these losses many
times. But we will touch its devasta-
tion in but one place. *The Old Man
and Jim*. And we can't take time to
give all of that.

Old man never had much to say—
'Cepting to Jim,—
And Jim was the wildest boy he had—
And the old man was just wrapped
up in him!

Never heard him speak but once
Er twice in my life,—and the first
time was
When the army broke out, and Jim he
went,
The old man backin' him for three
months;
And all 'at I heard the old man say
Was jes' as we turned to start away,—
"Well, good-by Jim:
Take keer of yourse'f!"

'Peared-like he was more satisfied
Jes' lookin' at Jim
And likin' him all to hisse'f-like see?—
'Cause he was just wrapped up in
him!
And over and over I mind the day
The old man come and stood round in
the way
While we was drillin', a-watchin' Jim—
And down at the deepo a-heerin' him
say,
"Well good-by Jim:
Take keer of yourse'f!"

Well, Jim liked the army. He served
his first three months and went back
in the cavalry. He became a lieutenant
and with one arm gone continued to
fight the fight of a good soldier. But
there had to be an end. This is it:

Think of a private, now, perhaps,
We'll say like Jim,
'At's clumb clean up to the shoulder-
straps
And the old man jes' wrapped up in
him!
Think of him—with the war plum'
through,
And the glorious old Red-White-and
Blue
A-laughing the news down over Jim,
And the old man bending over him—
The surgeon turning away with tears
'At hadn't been leaked for years and
years,

As the hand of the dyin' boy clung to
His father's, the old voice in his ears,
"Well good-by Jim:
Take keer of yourse'f" 2.

But the Hoosier poet poured himself
out best when he touched upon the
home. He idealized every relationship.
An Old Sweetheart of Mine has a tonic
for this day of uneasy marriages. It
is ever modern. Riley described the old
sweetheart with all of the glory which
romantic youth can see in his lady fair.

As one who cons at evening o'er an
album, all alone,
And muses on the faces of the friends
that he has known,
So I turn the leaves of fancy, till in
shadowy design,
I find the smiling features of an old
sweetheart of mine.

'Tis a fragrant retrospection,—for the
loving thoughts that start
Into being like perfume from the blos-
som of the heart;
And to dream the old dreams over is
a luxury divine—
When my truant fancies wander with
that old sweetheart of mine.

With eyes half closed in clouds that
ooze from lips that taste as well,
The peppermint and cinnamon, I hear
the old school-bell,
And from "Recess" romping again
from "Blackman's" broken line,
To smile, behind my "lesson," at that
old sweetheart of mine.

A face of lily-beauty, with a form of
airy grace
Floats out of my tobacco as the genii
from the vase;
And I thrill beneath the glances of a
pair of azure eyes
As glowing as the summer and as
tender as the skies.

And again I feel the pressure of her
slender little hand,
As we used to talk together of the
future we had planned,—
When I should be a poet, and with
nothing else to do
But write the tender verses that she
set the music to.

When we should live together in a
cozy little cot
Hid in a nest of roses, with a fairy
garden spot,
Where the vines are ever fruited, and
the weather ever fine,
And the birds were ever singing for
that old sweetheart of mine.

When I should be her lover forever and
a day,
And she my faithful sweetheart till the
golden hair was gray;

And we should be so happy that when
either's lips were dumb
They would not smile in Heaven till
the other's kiss had come.

But of course time changes things.
But the bachelor poet knew nothing
and cared less for companionate marriages.

But, ah! my dream is broken by a step
upon the stair,
And the door is softly opened, and—
my wife is standing there:
Yet with eagerness and rapture all my
visions I resign,—
To greet the living presence of that
old sweetheart of mine. 1.

But time moves on and we come to
the end of the day. Age will not be
stopped. The quietness of evening settles
upon all living things. Home
changes. Children grow up and leave.

The old farm-home is mother's yet and
mine,
And filled it is with plenty and to
spare,—
But we are lonely here in life's decline,
Though fortune smiles around us
everywhere:
We look across the gold
Of the harvests, as of old—
The corn, the fragrant clover and
the hay;
But most we turn our gaze,
As with eyes of other days,
To the orchard where the children used
to play.

O from our life's full measure
And rich hoard of worldly treasure
We often turn our weary eyes away,
And hand in hand we wander
Down to the old path winding yonder
To the orchard where the children
used to play. 1.

Night

The heaven of James Whitcomb Riley
is filled with playing children. Time
and again he pictures the physical
deaths of little babes. In it you will
find his friends, the crippled Dan Paine,
the beautiful Leonainie and the stal-
wart Jim. It isn't far away. Not
across a dark and dismal river. Just
around the bend.

You think them "out of reach," your
dead?

Nay, by my own dead, I deny
Your "out of reach."—Be comforted:
'Tis not so far to die.

O by their dear remembered smiles
And outheld hands and welcoming
speech,

They wait for us, thousands of miles
This side of "out of reach." 1.

Nerve

(Continued from Page 508)

usually a rather easy church to
manage. Where the situation
compels action, the only way in
which a man can fail is by not
making his goals large enough. When the building campaign is
over, many a church wishes that
it had done more while it was
about it. But it is sometimes
difficult to discover definite goals
to which churches may give them-
selves. One cannot always build,
or pay a debt. There must be a
lull between such efforts. Finding
an aim for these intermediate
years is something of a problem. How to get from one chapter into
the next is an ever recurring
problem in church administra-
tion. There are many situations
in which the pastor must fortify
his spirit with something more
than brick and mortar, or burnt
mortgages.

The discovery of new truth to
preach is another great help to
the minister's spirit. The con-
gregation probably does not know
the difference between new truth
and old truth, but it does know
whether the minister is interested
in his message or not. The man
who is mentally awake, who is
eager to impart a burning convic-
tion to his people will have a
certain confidence. The question
was recently asked as to how a
certain minister had managed to
remain for thirty-two years in
one small town, and the answer
was that he had always read
widely and kept mentally awake. Any sort of building or financial
campaign will ultimately end, but
there is no terminal point to the
effort to enlighten the human
mind with more wisdom. Noth-
ing will add more to the self-
confidence of a minister than the
consciousness that he has a real
message for his people.

Another well from which we
may draw refreshment for our

spirits is our experience in serv-
ing the needs of our people. The
minister has many opportunities
to make himself genuinely useful
to his constituency. As the years
increase, so do the instances
multiply where he has helped men
to bear heavy burdens of one sort
or another. The first few years
one may seem to be lost in a maze
of futilities, but after a while one
learns that the work of the pastor
is not vain, and that the faithful
minister need not apologize for
his existence. Nothing will give
more courage to a preacher than
to look out over a congregation of
people and remember the various
ways in which he has ministered
to their needs. The longer a man
stays in a parish less courage will
he get from his material achieve-
ments, and the more will his
spirit be sustained by the con-
sciousness that he has not labored
in vain as a shepherd of human
hearts. When each day brings to
him some task well worth the
doing, he will not falter in his
faith in himself and his ministry.

The ultimate service of the
minister is to instill courage into
other people. The instinct which
causes churches to choose coura-
geous men as their leaders is
fundamentally correct. Most
people are somewhat frightened
by life. Their burdens are heavy
and their will is weak. On Sun-
day they ask refreshment of
spirit. They do not care to sit
under a man who scolds, or com-
plains, or who seems to be over-
whelmed by the difficulties of his
task. They ask inspiration, and
that can only come from a brave
heart. The spirit of a preacher
is far more important than his
theology. He can blow any sort
of a trumpet he wants to, pro-
vided that it does not give forth
an uncertain sound. Our final
task is to reveal God. The power
behind this world can never be
accused of cowardice. Daring is
the divine element in all life. If
we are to be worthy ministers of
God, we must be men of brave
hearts.

Other Slogans For The Church School

*By W. Edward Raffety, Professor of Religious Education,
University of Redlands, Redlands, California*

Officers who Magnify their Office and Master their Duties

IT will be a slogan of no mean proportions in some church schools to get such officers for the school in general, for departments, and for classes. Happy is the school that has officers who magnify their offices and not themselves, who see God's opportunity for them in their appointed places of leadership, who prayerfully desire to be faithful stewards of their sacred trusts. If they thus in humility and honor hold office they will master their duties. Every church school everywhere should have a constitution clearly defining the duties of each officer or as a school adopt some good book on organization as an officer's manual. Not only are excellent books in easy reach, but also magazines with fresh, virile articles. Officers in adult and young people's organized classes find at their elbows in these days an abundance of help.

A No-Man's-Land Nowhere within a Reasonable Radius of the Church School

This slogan is a call to church school workers to look out on the harvest ready for reapers. Populations in some sections, both urban and rural, change so rapidly that it is a very easy matter for churches to forget that somewhere between parishes may be a no-man's land where apparently whole families live day after day with no church school visitor or voluntary searcher ever speaking the welcome word. Is the church school arm so short that it does not reach all the way to the utmost corner of its legitimate district? Is the church school heart so slow that it no longer seeks out those who would otherwise be lost to Christ, the church, and its school? The church school is the only educational institution that serves all ages, all sexes, all conditions, from the cradle to the grave. No one is too young, no one too old for the church school. Reach the reachable! Be the everlasting, the ever-glorious evangel to all.

Each Sunday the Number Present Running Neck-to-Neck with the Number Enrolled

Get the thrill of it, the joy, and the

reward of it! Once a member always a member! Write it that way or this: "We get 'em, and we hold 'em." To recruit is to retain! To have is to hold! Let all organized classes of adults and young people leap to the challenge. Make it a race, a real one, not for feudish or unfriendly contest, but for the far reaching character values in it all. Make attendance break even with enrollment as often as possible. This will not come by merely

In order that church schools interested in the suggestions made last month concerning springtime slogans, may have other slogans from which to select the ones needed, we here present a few more. The slogans already offered are: Christ First in Everything and Everybody; Evangelism at the Heart of the School; Missionary Instruction and Giving Every Sunday; The Bible a Living Force in the Teacher and the Taught; A Period of Real Worship in the School as a Whole or in Every Department; Essential and Efficient Organization and Administration. It is hoped that among the following slogans some may be found which will point the way to increased efficiency in the church school that adopts them.

wishing it. Will it? And will it with purpose, pep, and perseverance. Put the best go-getters in class or school on this one big job. This will take the slow out of the slogan. Some of us bleacher boosters shout at football games, "Hold that line! Hold that line!" So the church school should keep the attendance line strong, not for numbers' sake, but for the sake of men and women, young people and boys and girls who need in their lives what the church school can give in the great game of life.

Lesson Materials and Methods that Throb with Life Interest to both Pupils and Teachers

No church school can expect continuous wide awake pupil-participation in its class sessions with materials and methods that are not linked up with life situations. Especially is this true in young people's and adult classes. The newer project method of teaching will help. It is up to the teacher first, last, and all the time to present such virile biblical, and other truth that

life's experiences will be enriched and ennobled by the idealism of Jesus Christ. Problems a-plenty every week plunge pupils into distressing situations. Temptations run riot across many a life. Every day or hour they may face a dilemma, a decision that may mean destiny. Character crises come. Happy the church school pupil whose lessons learned on Sunday can be lived on Monday. Write it as a church school slogan for all teachers, "Make your lesson live where your pupils live."

Every Session of the School a Big, Brotherly Fellowship of Love, Loyalty and Good Will

Lift it as a slogan and then live up to it. Next to the home, make the church school the most attractive place. A session of a church school should be one of the most joyous times of the entire week. Young and old should look forward eagerly to the time, the place, and the people, a happy time, a holy place, and people wholesome and lovable because genuinely Christian. In the small school, the school itself should be radiant with the Christian virtues and Christian graces. In the large school, the department or large class will be the social unit where congenial folks meet for fellowship of fun, study, worship, and general improvement. The pessimistic note should never slip into a class, department, or school session. When Christian truths become the very ozone of the school's atmosphere, then good cheer will be contagious and character will be caught as effectively as it will be taught. If Mrs. Caudle or Old Scrooge, or any of their frowning ilk, loom up over the horizon of a session, at once beat them back with the glad hand and the smile that won't come off.

Each Pupil, Young or Old, in the Right Class, with a Head to Learn, a Heart to Yearn, and with Hands and Feet to Serve

Pupils should be properly placed. The public school grade is the best guide if some arbitrary standard must be followed. As pupils get older, their degrees of maturity, dominant interests, and social ties enter in as determining

factors in classifying themselves. Do the pupils drift into your school and settle down by chance in some class, or is there some guide? The best schools have a registrar or enrollment secretary, or a superintendent of grading. Whatever the name, somebody should be responsible so that there will be few, if any, misfits. A pupil out of place may soon mean a pupil out entirely. Surely here is a slogan especially significant when springtime hangs high the exit sign over many church schools. The ideal is every pupil where he belongs, teachable, that is, yearning to be learning, eager to know the right, to love the right, and to do the right under the imperishable, unmatched idealism of Jesus Christ. Happy the teacher who has such pupils with hands ready to minister and with feet ready to run on the mission of good will and good deeds.

No Class Without a Suitable Permanent Teacher, Trained or Willing to be Trained

This is the ideal, and should never be lowered. Every school should have a committee on teacher selection. The pastor, the superintendent, the departmental principal in whose department the teacher is needed, constitute a good committee. Fewer mistakes are made where teachers are chosen after careful consideration by such a committee. Most excellent teachers for children's classes often are utter failures with young people or adults, and vice versa. Teachers should fit, and be made fitter by some of the splendid leadership training courses now available. Some superintendent reading these lines may be thinking, "Well, that kind of advice doesn't do any good. Over our way we have to take anybody we can get." Do you? A superintendent that thus belittles the work of a teacher will find it harder to get good teachers. Let the standard be lifted little by little, sensibly so, and more capable folks will be attracted to the work. The school and the church should highly honor the teachers of its children and youth.

All Classes Located where Best Teaching is Made Possible

Many a school could make a few shifts in the location of its classes and to great advantage for all concerned. We marvel at some results which some teachers get who Sunday after Sunday labor on under most trying physical conditions. Noisy, crowded quarters, poor ventilation, insufficient light, too cold in winter, too hot in summer, these and other failures to provide the common and necessary creature comforts make church school teaching most difficult. The right kind of tables,

A Reverie For Mother's Day

"A Love that will not let me go"

BY REV. CLAUDE ALLEN MCKAY, D. D.

My Mother's Love was the first love that nestled me, nourished me and suffered for me. From first to last she has loved me whether I was lovely or unlovely. Such love calls me to remembrance this Mother's Day.

My Mother's Voice was the first message of love that sounded in my ears. I did not understand those first endearing words, but I comprehended the love tones and was glad. Other voices have flattered and derided me, praised and condemned me without love; but whether her voice rebuked or heartened me, it was always in love. I shall not fail to lift my voice in love of her this Mother's Day.

My Mother's Hands labored for me long before I could provide for myself. If they now are wreathed in lines and white with wear, they merely bear the cost-marks of love of me. Never did she spare herself when I needed her, nor will I now deny myself the high privilege of serving her with gracious love, especially on this Mother's Day.

My Mother's Tears moistened her pillow and mine when I knew it not, nor cared. My selfish, heedless, careless, loveless ways and words often made those tears burning and bitter. When I grew very tall and self-sufficient, again she hid her tears and prayed that I might be spared the harvest of folly. Those tears are now pearls in my crown of manhood. Only God and mother know what those pearls cost them. But I am certain the only tears she would have me shed now are tears of joy for such a mother to love and honor this Mother's Day.

My Mother's Smile was my first glimpse of heaven. If the heaven I experience along the way and find at the end of the journey has in it as little censure and as much mercy, as little regret and as much joy, as little despair and as much hope, as I found in her smile, that will be heaven indeed. Nothing I can ever do can fully repay the love she shed abroad in my life except I walk the way she taught me and meet her at heaven's gate wearing the smile she brought me. I am resolved to begin now and wear it and try to be worthy of her this Mother's Day.

blackboards, chairs, and, where at all possible, separate classrooms go a long way toward helping a teacher to make good. Is your school fair to its teachers? Responsible church school leaders should let this slogan fairly scream in their ears, until all teachers are given the best teaching places which the school can provide.

Every Teacher a True Blue Christian Seven Days a Week

No teacher should object to this slogan. There is no conceivably useful place in a church school for a teacher who is not dependably good, "true blue," "all wool and a yard wide." Parents who send their children, and the sons and daughters who themselves go, have a right to expect teachers whose lessons on Sundays and whose lives on Mondays at least are on speaking terms with each other. No Doctor Jekyll-and-Mr. Hyde should ever be entrusted with the high and holy privilege of teaching in a church school. When the eternal welfare of boys and girls is at stake; no school should for

a single week tolerate any teacher known to live a double life. Lessons may be forgotten, but lives never.

The Whole School a Wholesome Influence for God and Righteousness in the Whole Community

What a great opportunity a wide awake, well arranged, spiritually motivated church school has in its community! Its impact on community life is beyond computation. Its influence for high thinking, clean living, and Christ-like service pushes on through streets or lanes far beyond its own neighborhood. The creation of a Christian citizenship and the reign of civic righteousness are the church school's paramount and patriotic privilege. Do the adult classes and the classes of mature young people show intelligent and vital interest in the problems of community welfare and betterment? If not, why not? Jesus went about doing good. Dare we as his followers refuse a slogan like this?

(Continued on Page 521)

Bowling As A Church Asset

Here follow the prize letters in the contest on *Bowling as a Church Asset*. Each one of these published presents a distinct phase of the subject. Those who are contemplating building or alterations will be interested in these suggestions. We are sure that the writers of the letters will be glad to answer any further questions you may have if requests are made directly to them.

FIRST PRIZE LETTER

ALLEYS A BIG FINANCIAL ASSET

By John E. Simpson, North United Presbyterian Church, Pittsburgh, Pa.

Bowling alleys are an asset to the Church.

Financially, they are a splendid investment. The church can well afford to borrow the money to secure them, as they soon pay for themselves. Our church has but two alleys. Our income is sufficient from keeping them open five nights a week to pay \$40 per month on the janitor's salary, provide a men's coach at \$30 and a women's coach at \$25 for our athletic program, and in addition to take care of the up-keep of the alleys and our gymnasium. We charge but 10c per line and pay our pin boys 2½c. Bowling alleys permit a legitimate income on valuable property that otherwise is idle a great deal of the time.

Socially, their advantage is unique. Bowling is the only athletic game that can be played by people of varying skill; by father and daughter, mother and son; in fact the whole family with equal interest to all. Monday and Friday are men's nights, Tuesday and Thursday are women's nights. Wednesday night after the midweek service is family night. We could not duplicate by any other means the family program that this provides. Moreover, bowling is here to stay. In the past few years it has grown in our city from an occasional mention to the receiving of at least two full pages for its scores by our local papers. Reports of 157 leagues received mention in one issue. The church dare not overlook the increasing popularity of bowling in the building of its program. An intramural league insures intense interest.

Spiritually, bowling justifies itself. The primal program of the church is spiritual. Anything that does not contribute to that phase of life has no place in the church, but bowling justifies itself in this regard. Seven have

come into our membership through our bowling in the past six months. Men that could have been interested only with great difficulty in any other way were easily reached through bowling. Alleys are a spiritual asset to the church.

After having our bowling alleys for two years we would not part with them under any circumstances. In fact, our only thought is to secure additional ones as soon as room can be made for them.

SECOND PRIZE LETTER

ALLEYS AN EVANGELISTIC ASSET

By Harry Westbrook Reed, All Souls Universalist Church, Watertown, N. Y.

All Souls Universalist Church has had sixteen years in which to test out the plan of having bowling alleys as a part of its equipment. The large space under the nave of the church was acting as a sub-attic, a catch-all for every discarded appliance and utensil. Our men renovated it and made it into a club room. Aside from carom and pocket billiard tables and small games, we installed two bowling alleys.

Bowling is unquestionably the most popular indoor winter sport today. This form of recreation provides opportunity for healthful and wholesome diversion for the largest number of people, old, middle-age and young, and without any expense to the church. In fact the financing of the plan is no problem at all. Bowling alleys pay for themselves over and over again. The length of time required depends upon local conditions.

Our plan, strictly business-like in every way, was very simple. We issued ten dollar notes, with interest. They were distributed among our men, and were paid off as rapidly as the money came in. Remember this was sixteen years ago, when we could only charge ten cents a game. But in spite of this we were clear of debt in three years. And since then the bowling alleys, after paying for the annual upkeep have been a source of income to the church.

But this financial income to the church is far from their greatest value. Bowling alleys are a distinct social asset. We have bowling tournaments among our men, our women and our young people. During all these years interest has steadily grown, so that more games are being bowled every week now than ever before. In all these social contacts there have developed fellowships we could not have had in

any other way. When people play together they get together.

We have a bowling team representing our club in the City Church Bowling League, and it has been fortunate enough to win the championship cup five years out of seven, and is leading the league this year by a good margin. Out of this inter-church contact many fine friendships have been formed.

In addition to the opportunity to our own people for wholesome recreation the alleys have been to many non-church people an open door into the church. Several of my active and efficient church members today have come into the church by way of the bowling alleys.

If we were building a new church today, we would make ample provision for bowling alleys. They constitute one of the safest and best financial, moral and social assets a modern church can have. I would even say that if we had no room in our present building, we would not hesitate to erect a special building for this purpose. Such is our conviction of their usefulness which has been born from sixteen years of experience.

THIRD PRIZE LETTER

ALLEYS CREATE GOOD WILL AND UNDERSTANDING

By J. D. Harley, Walden Presbyterian Church, Buffalo, N. Y.

Bowling on the Walden Church alleys has been and is a distinct aid in the building up of the congregation. The alleys are in use five nights a week and sometimes six nights. Men are seen coming and going from the church, a splendid advertisement in itself, and these men are constantly bringing some friend or visitor.

The alleys bring youth and age into a direct and co-operative contact by placing on the same bowling team the lad and the man old enough to be a grandfather. They establish a direct interest between the two generations and make for good fellowship and understanding. We need much more of this spirit in order to carry on better in social and civic life, to the betterment of the world.

If a man can spend several dollars a week bowling on the church alleys, he can hardly refuse to subscribe fifty cents a week at least to the work of the church. Men need to be shamed into putting a larger percentage of their income into the work of the church. Here is one way of doing it

so that they rather like the treatment.

The environment of the church alleys has an unmistakable influence. Profanity is seldom, if ever heard. Unclean speech is impossible. The presence of the church officers and frequently of the minister enlarges the impression of the environment and opens the way for religious inquiry and conversation, and the results depend upon the earnestness and good sense of the Christian worker, for most men are hungering and thirsting after righteousness—and await the word spoken in season.

Walden alleys number only two and there is considerable talk about the possibility of putting in two more. There is no attempt to make money out of the alleys by renting them to outsiders—instead the price is only three-fourths of what it is at the regular commercialized alleys.

Boys of the church, to the number of at least four a year are furnished with an opportunity to make enough pocket money to put them through school and thus ease the burdens of their parents.

These letters are also worth reading

BOWLING BUILDS RURAL MEN'S CLASS

By Thomas M. Pryor, Congregational Church, Squantum, Mass.

It was my privilege to receive the call to the First Church of Squantum in the fall of 1927. The one thing that impressed me about this church was the preponderance of men. Squantum is a small community of about ninety families, and yet the average attendance in the men's class was over fifty all during the year. It is very evident that this is a remarkable attendance. What is still more remarkable is that four years ago there was no men's class, and very few men in the church. The way that this transformation was effected was by the formation of a bowling club within the church. The first year about twenty men bowled each Wednesday evening for about twenty weeks. The next year there were from thirty to forty bowling regularly. This year there are over sixty with us each Wednesday evening. We have a regulation that says each man must attend at least half of the services each month in order to be eligible to bowl the following month. This rule has been strictly adhered to, and has been cheerfully obeyed by all.

Perhaps there have been other factors that have contributed to this success, but the men of the church are unanimous in their decision that the bowling has built up the men's class. I myself felt that the bowling is respon-

sible, in an overwhelming degree, for the success of our church in relation to the men's class. The past three years we have been going about five miles into a neighboring town in order to find alleys. At present, however, we have plans drawn up to build a Parish House that will have five bowling alleys in the basement. The men are all backing the proposition and there seems to be no doubt that it will be completed before we start another bowling season.

It is needless to say that I am thoroughly "sold" on the bowling idea. It has built up my church, it has strengthened the men's class, and given a spirit of good sportsmanship that would be difficult to duplicate.

MAKE PROVISION IN ADVANCE

By R. C. Helfenstein, Peoples Christian Church, Dover, Delaware

The church of which I am pastor has a building and grounds valued at \$250,000.00. I recommended to the building committee five years ago that our new building should have in addition to a standard size gymnasium, and club rooms, two first-class bowling alleys. Acting upon the recommendation, two of the Brunswick-Balke-Collender Company's best 'A' alleys and equipment were installed. We have used them nearly four years to excellent satisfaction in our recreation program. Everybody is glad that we have the alleys. Many wish that we had four alleys instead of two.

The night the alleys were formally opened, a crowd of men and women gathered to witness the rolling of the first ball and to participate in the formal opening of the alleys. Before a ball was rolled, I gave a three-minute talk on the benefit the alleys should be to our social and recreational program. Following the brief talk, a prayer was offered dedicating the alleys to the service of the youth and men and women, and to the glory of God.

In every way the alleys have ministered to the Christian ideal in our recreational program. After nearly four years of experience, though we have had a great service from our splendid gymnasium, and though I would greatly dislike to have the church deprived of its gymnasium facilities, still I am convinced that two bowling alleys are a greater asset to a church plant than is a gymnasium.

The alleys are more than self supporting. Books of ten tickets are sold for \$1.25. Single tickets are sold for 15 cents. The pin boys receive five cents a game. Half of the balance goes for the upkeep of the alleys, and the other half into the church treasury for light and heat.

Our bowling alleys have served as a great moral asset to the church in providing an opportunity of wholesome amusement and entertainment for men and women of all ages. Old men have actually taken a new lease on life by entering into the bowling contests.

We put the cost of the alleys right in our building and equipment budget, thinking that in this way every contributor to the new building would feel that he or she had an interest in the alleys as well as in the other recreational features and in the church proper.

I would recommend to any church of average strength which is contemplating a new building, that it include in its building budget the price of at least two bowling alleys, and that the committee secure from the bowling alley company the blue prints for the alleys so as to give same to the architect before his plans are completed. In this way proper provision can be made for the space for alleys. Often churches that expected to install bowling alleys have waited until after the plans of the building had been drawn, and then entailed extra expense in making the changes. Other churches have roughly estimated the space that should be reserved for alleys, and then after the building was completed have found that they did not have space for a standard size alley.

"After having seen the social, physical and moral benefits from your alleys during four years of experience, would you install bowling alleys if you were building again?" My answer is most emphatically,—"YES."

HURRAH! OUR SIDE WON!

One of the best signs of the times is the present tendency of the churches in small villages toward consolidation, with the resulting elimination of un-Christian jealousies and rivalries. What many sections still need is fewer churches and better ones made stronger by larger congregations with better paid and better trained pastors.

Dr. Harry Emerson Fosdick recently told a good story about two rival churches in a small village. For generations they had watched each other jealously and fought back and forth at every opportunity. At last the people became tired of the lack of inspiration to be had at either church. Support and attendance fell off, and both churches went badly down at the heel. One Sunday the pastor of the Methodist Church reviewed the sad plight of his church to his small congregation.

"Few of you come to church any more," he complained, "and even less of you contribute to our expense. We are in debt. The building needs repairs and in general there is only one bright spot in the whole picture: *The Baptist Church is in much worse condition than we are!*"

Slogans for the Church School

(Continued from Page 518)

Through the Week Sociability and Service Programs that Challenge and Satisfy

Do the classes in your school "take it out" in talk on Sunday and stop with that, or do they launch out into the week, into the highways and hedges of human need? Recreational and service programs, well balanced, church centered, and community circumferenced, furnish the much needed expression for the social instincts and the impulse to unselfish service for others. Big souled, far visioned leaders are needed to bring classes and individuals into the real joy of living through fun fellowships and altruistic activities. This slogan will stir up leaders to put on programs that challenge and satisfy. Any others are worse than worthless.

The Whole Church Back of the Whole School with Men and Money to Make it Go

Gradually even some of the backward church schools are moving out of the hear the pennies dropping era of meager, parsimonious existence to vigorous life, where money is needed and spent for educational equipment and procedure. The church school will never come to its place of largest, most efficient service until it in very truth becomes the school of the church. The whole church should commandeer its best men and women for church school duty. It should tap the reservoirs of man power and money power to enrich religiously the lives of all. It should generously budget its major educational agency—the church school—and set for the church's reachable goal the full, all round religious education of its whole constituency. Here is a slogan big enough to challenge the best leaders in the church.

"Rise up, O men of God,
Have done with lesser things!"

Laziness never paid an income tax.

Christ is not against men making money, but against money making men.

No man can cheat you out of ultimate success except yourself.—*Emerson*.

An approving conscience is better than an applauding world.

Man's "Big business" often blinds him to God's bigger business.

Getting something for nothing is about as easy as doubling your money by folding a \$2 bill.

A New Funeral Service

By Paul E. Nelson

(This entire service properly read will take twenty-four minutes)

2 Cor. 1:3, 4 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort: who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.

Ps. 46:1 God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas. Be still and know that I am God.

Ps. 121:1, 2 I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord who made heaven and earth.

Ps. 48:14 For this God is our God forever and ever: he will be our guide even unto death.

2 Sam. 14:14 For we must needs die, and are as water spilt upon the ground which can not be gathered again; neither doth God take away life, but deviseth means that he that is banished be not an out-cast from him.

Ps. 51:1, 2 Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgressions; and my sin is ever before me. Against thee have I sinned.

Ps. 51:10 Create in me a clean heart, O God, and renew a right spirit within me.

V.22 Cast thy burden upon the Lord and he will sustain thee.

Ps. 56:11 In God have I put my trust, I will not be afraid.

Mal. 3:6 For I the Lord change not.

"God will not change! The restless years may bring
Sunlight and shade—the glories of the spring,
The silent gloom of sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant flowers.
Earth's lights may shine a while and then grow dim,
But God is true! There is no change in him!"

Rest in the Lord today and all thy days,
Let his unerring hand direct thy ways
Through the uncertainty and hope and fear,
That meet thee on the threshold of the year;
And find while all life's changing scenes pass by
Thy refuge in the love that can not die."

Ps. 62:1 My soul waiteth in silence for God only; from him cometh my salvation. He only is my rock and my salvation.

"Sunset and evening star,
And one clear call to me!
And may there be no moaning at the bar,
When I put out to sea.

But such a tide as moving seems asleep
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell,
When I embark.

For though from out the bourne of time and place,
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

"Nearer my God to thee, nearer to thee."

"Abide with me, fast falls the even tide;
The darkness deepens, Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

(At this point duet, "Abide With Me")

John 14: 1-3 Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself that where I am there ye may also be.

Rom. 8: 38 I am persuaded that neither death nor life nor angels nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of Christ.

Ps. 23 The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me.

"Sometimes I walk in the shadow,
Sometimes in sunlight clear;
But whether in gloom or brightness
The Lord is very near.

Sometimes I walk in the valley,
Sometimes on the mountain's crest;
But whether on low or highland,
The Lord is manifest.

Sometimes I walk in the desert,
Sometimes in waters cold;
But whether by sands or streamlets
The Lord doth me enfold.

Sometimes I walk in green pastures,
Sometimes on barren land;
But whether in peace or danger,
The Lord holds fast my hand."

Rev. 21: 1-4 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and there is no more sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people: and God himself shall be with them, and be their God: and he shall wipe away all tears from their eyes: and death shall be no more; neither shall there be any more crying or pain, for the former things are passed away.

"This morning, by my window,
I stood with a cage of brass,
And opening the doorway slowly
I bade the captive pass.

With head turning around with wonder,
With chirps and notes so true,
The prisoner flew to the open,
Straight up to the azure blue.

This morning by a bedside,
I stood by the place of death;
The face was writhed in agony,
I heard the last slow breath.

And lo! a doorway opened,
A captive found release,
The prisoner flew to the open,
Straight up to the place of peace."

"Some day the silver cord will break and I no more as now shall sing,
But O, the joy when I shall wake within the palace of the King."

(At this point, Duet, "Saved by Grace.")

CONCLUSION

Isa. 26: 3 Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusted in thee.

John 14: 27 Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Joshua 1: 9 Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Matt. 28: 20 And lo! I am with you alway, even unto the end of the world.

A PATRIOTIC SONG SERVICE

As used in St. Stephen's Reformed Church, Perkasio, Pa. Howard Obold is the pastor.

Opening Praise—"Come, Sound His Praise Abroad"

Invocation—Concluding with Lord's Prayer

Our Tribute to the Past

Hymn—"O God, Beneath Thy Guiding hand"

Hymn—"Our Country's Voice is Pleading"

Scripture Lesson—Responsive Reading
Our National Anthems

Hymn—"Star Spangled Banner" (1824)

Hymn—"My Country 'Tis of Thee" (1832)

Hymn—"Battle Hymn of the Republic" Prayer

Song to the Flag—Choir

Announcements and Offering

Offertory—Patriotic Themes

Our Country Today

Hymn—"America the Beautiful"

Our Prayer for Our Country

Hymn—"God Save America"

Hymn—"America Befriend"

A Pledge of Loyalty and Peace

Hymn—"Keller's American Hymn" (1866)

Angels of Bethlehem, answer the strain!

Hark! A new birth-song is filling the sky!

Loud as the storm-wind that tumbles the main,

Bid the full breath of the organ reply,

Let the loud tempests of voice reply,

Roll its long surge like the earth shaking main!

Swell the vast song till it mounts to the sky!

Angels of Bethlehem, echo the strain!

—Oliver Wendell Holmes.

Benediction. Amen. Amen. Amen.

Advertises on Theatre Programs

The weekly program of the Strand and Plattsburg theatres, Plattsburg, New York, carries a half-page advertisement of the services to be held the following Sunday in the Baptist Church. The announcement appears on the front page and reaches thousands of people during the days of the week.

ON EDGAR A. GUEST

He cannot know how many folk he's cheered along the way;

How many burdens have grown light; how many sad hearts gay—

Just all because the rhymes he writes are brave and strong and true;

Because they're meant for folks like us, to help turn gray skies blue.

Because his poems are for folks, just folks, with joys and tears;

They're meant to help the weary folks along the weary years.

They're meant to bring back dreams to those whose dreams have been in vain;

They're meant to help the folks who fall, rise up and climb again.

He's given to the world by God, with a gift for his fellows here;

To bring us truth, to help us grow, to give the sad hearts cheer.

—Audry Koepf.

The Editorial Page

Pentecost

I WAS glad to give space to Dr. Bowers' contributed editorial in the April issue. For sometime the conviction has been growing upon me that the neglect of Pentecost by our Protestant churches means the losing of one of the most dynamic evangelistic periods we have. The ever lengthening summer vacation has made the fall opening of our churches late. But it is our own fault if we do not lengthen the evangelistic season by continuing a vigorous program through the weeks of Pentecost.

The custom in the early church was to consider Pentecost as a season and not as a day. All of the weeks from Easter until the anniversary of the outpouring of the spirit belongs in that season. All of these weeks have their special purpose for the minister of to-day.

I will admit that I have never been sure just what the tongues of fire were which are so vividly described in the Book of Acts. But I have no doubt whatsoever as to the purpose and consequences of their peculiar visitation. The history of Christianity would read very differently had it not been for the spiritual ministry of that day.

Let us see just what some of the results were.

1. Diffident Christians were changed to courageous Christians. Let Peter be the example. He is recovering, to be sure, from the shell shock of the crucifixion. But the recovery was not so rapid as to cause bewilderment. But see him on the day of Pentecost. The tongues of fire have impregnated the latent manhood with the spirit of God. Accusations that these people are drunken arouse him. But see Peter. He rises. Raising his hand in protest he begins:

"Ye men of Judea, hearken to my words."

That is the new Peter, the product of the outpouring of the spirit of God.

2. Hesitant Christians became adventure-some Christians. The spirit of adventure is almost synonymous with the history of the Christian church. Its great men have been adventurers. We say, "By faith Abraham went out not knowing whither he was going." We could as truthfully say, "In the spirit of Christian adventure Abraham went out." Few of the great Christian prophets were sure of their destination. But they had caught the gleaming of a holy light and pledged themselves to it. They went out in the spirit of adventure.

Observers said that these people were filled with wine. It is nothing to wonder at. Most of humanity's great leaders have been crazy or at least "a little queer." It would be a great thing for the church today if our congregations would get so enthusiastic in the service of the Lord that observers would say, "they are drunk." But most of our people, and some ministers, spent so much

energy trying to be correct they have none left for enthusiasm.

3. And the third thing that appeals to me is that the Christians were not satisfied with enthusiasm but sat down and figured out a way to put the Kingdom of God into actual operation. *And they sold their possessions and goods and parted them to all men, as every man had need.* No, I am not advocating commonism or socialism. But I am an advocate of sincerity of religious profession. And I believe that with all our boasted frankness today that there is need for preaching of this great spiritual principle. When a man prays, with bowed head, *Thy Kingdom Come* and then forgets about that kingdom in the pressure of getting rich something is spiritually wrong with him. When the women's organization has to share its time with the bridge party, one has a right to challenge the sincerity of religious profession.

Fatty degeneration of the heart is beginning to afflict our churches. We are self-righteous, decent and comfortable. It is our boast that we have the best people in our ranks and we can name them. We know how many senators and congressmen are church members and are proud of the fact. But what our churches need is not the support of more congressmen or the endowment of larger monies.

The one biggest need of our day is an outpouring of the spirit of God which fires our latent possibilities with the desire and enthusiasm of bringing into this world the Kingdom of God.

And this is the message of Pentecost.

The Ministry of Neglected Groups

THIS issue contains interesting items regarding two different ministries to neglected groups. One is concerned with a church in Springfield, Missouri, which has found that it can secure a congregation of a hundred people at a service at two-thirty Tuesday morning. These people come from the press room and editorial offices of the city dailies, from the police and fire departments, and from other activities which require work late into the night. Under ordinary circumstances they must absent themselves from the services of worship.

The second instance tells of the "I" class in Niles, Michigan, where patients at a local eye clinic have a friendly Sunday afternoon program at the local Methodist church. They are purely a transient group and the church as a rule does not have a deep interest in such. These two services raise the question of whether there are not more special groups that local churches might find opportunity to minister to. Anything which combats the altogether too prevalent idea that the church is only for the conventional, prosperous, educated citizen of good standing is to be welcomed.

He Didn't Preach Long Enough

And while we are quoting interesting things it will be of interest to those preachers who feel curbed by the demand for short sermons to read a portion of a protest sent to Holland by the magistrates of the village of Breuckelen (Brooklyn) at an early date in the history of New Amsterdam.

"The burghers and inhabitants of Breuckelen generally and the neighbors say, that for such meager and unsatisfactory service as they have had hitherto, even if they could, they would not resolve to contribute anything, for during the two weeks he comes here only for a quarter of an hour on Sunday afternoon, gives us only a prayer instead of a sermon, from which we learn and understand little, and when we think that the prayer or sermon, whatever it may be called, is beginning, it is already over, so that he gives small edification to the congregation . . . We maintain, therefore, that we shall enjoy the same if not more edification by appointing some one of our midst to read a sermon from a book of homilies every Sunday, than we have hitherto received by the sermon or prayer of the said Pohlemus."

Nothing New Under the Sun

The churches which make it a practice to publish the list of those who have pledged together with the returns on the pledge will be interested in an item from Bingham's *Antiquities of the Christian Church*. He described the custom of having one of the deacons read the names of those who had made contributions for the church. Then he quotes St. Jerome as follows:

"Thieves and oppressors make their obligations among others, out of their ill-gotten gain, that they may glory in their wickedness, while the deacon in the church publicly recited the names of those who offered."

Well, any way this plan seemed to get results in cash then as it does now.

A CAMPAIGN SONG

In *Wide-Awake*, the publication of the Baptist Temple, Rochester, N. Y., we find this lively song to be used in connection with its financial campaign.

TUNE: "Over There"

Johnny, cash your check; cash your check;
cash your check; cash your check!
Bring your dough on deck! Dough on deck!
Dough on deck!
We will show how budgets grow, and the price we have to pay.
Johnny, get your jack! Get your jack!
Get your jack!
Spring a yellow-back! Yellow-back!
Yellow-back!
Crack a smile and spill the pile, and we'll all get there some day.

CHORUS

Over then! Over then! With the aid of a check and a pen!
The days are going, the Temple's growing, and Spring is showing once again!
Over then! Over then! We've tipped in the last wrinkled ten!
We'll raise the budget, we'll never grudge it, and we'll all be glad when it's over, over then!

It is God that giveth thee power to get wealth. Deut. 8-18.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That the high tide of the Church year is now sweeping in with the season of Lent. Palm Sunday and Easter are the great harvest Sundays of the year.

That it is good to see an example of the minister who does not feel a "call" to another Church based upon salary. Witness D. F. W. Norwood, pastor of City Temple, London, who refused a salary of \$15,000 offered by the American Church in Montreal. This salary is about double his present one.

That the next great thing before the Churches of America is to take the leadership in the outlawry of war. The purposes of the last war were—to save the world from military autocracy and to free civilization from future wars. The first has been accomplished; now for the second.

That a \$2,000,000 revolving beacon light visible for 300 miles on a clear night will be located upon a high building in Chicago for the guidance of air mail pilots.

That Congress has appropriated \$81,000 for the restoration of Fort McHenry, the birth-place of the "Star-Spangled Banner," on Whitstone Point in the city of Baltimore.

That the Better Business Bureaus estimate that the women of this country will lose over \$700,000,000 in 1928 through the purchase of worthless securities.

That contributions to the fund for the rebuilding of the frigate *Constitution*—Old Ironsides—have passed the half million mark.

That the New York Bible Society wants all the old Bibles which may be discarded by various Churches. They renew and repair them and send them to frontier Sunday schools and missions.

That the trustees of the Woodrow Wilson Foundation voted unanimously to give to Col. Charles A. Lindbergh the medal award and \$25,000 in recognition of his contribution "for meritorious service of a public character tending to the establishment of peace through justice." We all say Amen!

That the biggest diamond field ever discovered anywhere has recently been reported in South Africa.

That the Near East Relief reports an achievement. Edward W. Blatchford, who for the past five years has been in charge of the orphanages in Palestine, has seen 1500 of these children graduated into self support. Good.

That it is estimated that there are nearly 49 million children and young

people in the U. S. of whom 70 per cent are not enrolled for any type of religious instruction.

That the Soviet government of Russia has granted permission for the printing of 50,000 Bibles and 50,000 Testaments for Russians. An American Committee is raising funds to cover the expense of the printing. What the Man of Galilee could do in the hearts of the Russians!

That the next Book-of-the-month Club book will be *The Hotel* by Elizabeth Bowen, an English writer and new to the literary world. It is the story of the younger post-war generation, self reliant and sophisticated. *The Hotel* is a little island of leisurely life and love hung on the cliffs and in the sky above the Italian Riviera, sometimes subtle and sometimes humorous.

The Disciples of Christ through their Indianapolis Congress are counselling relative to an \$8,000,000 Ministerial Pension Fund for 1930. Just another travesty and indictment of the American layman in his estimate of the worth of the Clergyman in American life. Just another bulwark which makes church unity further remote.

That he decries the ever increasing tendency of the denominational church boards to establishing sectarian religious centers near the campuses of our great State Universities. Inculcating the idea of denominationalism into the plastic student mind to be carried out into the channels of business and commerce. Another bulwark making further remote church unity.

That the theological seminaries must turn out a better brand of "finished product" if the confidence of the leading business and professional men is to be stayed in the Church as the leader of the best thought and action.

That Rev. Orvis F. Jordan of the Community Church, Park Ridge, Ill., in an article published in the *Plain Talk* Magazine makes the statement that the "average Minister in America stays a little more than two years on a job." He also states that the main reason for the current unrest among ministers is an economic one. The Deacon dislikes to think of the Ministry as a JOB; he equally feels guilty, as a layman, to share the stigma of underpaying the minister.

That the "Community Church" and the "Union Church" are on the way and will soon in their Federated capacity make a very positive factor in religious counsels.

That the greatest stumbling block today in the path of Church Unity is the attitude of the denominational leaders who feel their positions might be jeopardized.

That his great hope is that every Church in America may bring souls into the Kingdom during this Easter season.

Draw if thou canst, the mystic line Severing rightly his from thine,
Which is human, which divine.

A LETTER AND ITS REPLY

My dear Mr. Leach,

The article on "How Not to Get a Church" and the editorial on "Ministerial Placement" in the current number of *Church Management* were of special interest to me. I am face to face with the problem of securing a church. I resigned my pastorate at the Union Presbyterian Church, on February 1st, for two reasons—because of an exceptional condition of indifference and spiritual inertia and the failure of the church to keep faith with me in the matter of my salary. The latter was only a secondary reason. Whether my resignation was justified may be judged by the fact that leading members of the Board of Trustees and Session as well as most members of the congregation agreed that they "could not blame me" for my action.

The question is how shall I go about securing another church. I am thirty-seven years of age; according to the judgment of my congregation and fellow ministers, I am "a good preacher, have natural ability and have had an unusual measure of success in my work, especially with young people and men." I am a graduate of both college and theological seminary.

At one time I thought of leaving the church and seeking other fields of service. But I do not want to leave it. It needs young men. And yet it does not seem the easiest thing for a young man who is earnest and enthusiastic to make a point of contact.

I shall greatly appreciate anything you may do to help me secure a field where there is room for real service. I shall be pleased to hear from you.

Yours truly,

George C. Henry.

My dear Mr. Henry,

I wish that it were possible for me to place you in a church. I have no faculties for that, however, so the only way I can help is to tell you what I would do if I were in your place.

I feel that as a rule a man ought to endure most everything before leaving a pastorate. When you have a job it is much easier to secure one than when you are entirely free. For some reason churches seem to prefer men who have situations. But this suggestion is too late for you.

In your situation I think that the logical thing to do is to visit the officers of your Presbytery and tell them the situation as frankly as you have written me. Let them know that you feel that they are under obligation to see that you have work. Presbytery certainly has an obligation to its members. I think that it is wiser to try and get this co-operation from your own Presbytery before seeking a field elsewhere. If you cannot secure it that is another matter. The church you get may not be what you will want. But it will, at least offer you an opportunity for work. And then you can plan for something better. Or, if it be possible, make this new parish the kind of parish you really want.

Cordially,

William H. Leach.

The resources of God are promised only to those who undertake the program of God.

A Mother's Day Service

As Used in the First Congregational Church, Waterloo, Iowa

J. Richmond Morgan, Minister

MAY 8, 1927

Morning Worship, 11 O'Clock

Prelude—"Impromptu in B flat" Flagler

Processional Hymn 520—"Jerusalem the Golden"

Call to Worship

Eternal Father, whose love surpasses that of a mother and whose patience is never known to fail, accept this service offered as a tribute of love and honor to those who taught us our first lessons concerning thee. We pray that some tender memory of other days may be awakened in us and may our mother's God become as real to us as it was to her. This we ask in the Master's name. Amen.

Gloria Patri

Responsive Reading

Hymn—"Faith of Our Mothers" (Tune, St. Catherine)

1

Faith of our Mothers, living yet
In cradle song and bedtime prayer,
In nursery love and fireside love,
Thy presence still pervades the air:
Faith of our Mothers, living faith,
We will be true to thee till death.

2

Faith of our Mothers, lavish faith,
The fount of childhood's trust and grace,
O, may thy consecration prove
The well-spring of a nobler race:
Faith of our Mothers, lavish faith,
We will be true to thee till death.

3

Faith of our Mothers, guiding faith,
For youthful longing—youthful doubt,
How blurred our vision, blind our way,
Thy providential care without:
Faith of our Mothers, guiding faith,
We will be true to thee till death.

4

Faith of our Mothers, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Faith of our Mothers, Christian faith,
We will be true to thee till death.

Scripture Reading

Chorus Choir—"I Will Magnify Thee" Rogers

Pastoral Prayer

Offertory—"Romance" Srendson

Hymn—"Home Sweet Home" Payne

1

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere.
Refrain*

2

I gaze on the moon as I tread the drear wild,
And feel that my mother now thinks of her child,
As she looks on that moon from our own cottage door,
Thro' the woodbine whose fragrance shall cheer us no more.
Refrain*

3

An exile from home splendor dazzles in vain:
Oh, give me my lowly thatched cottage again;
The birds singing gaily, that came at my call,
Give me them, and that peace of mind dearer than all.
Refrain*
*Home, home, sweet, sweet home.
There's no place like home,
Oh, there's no place like home.

Sermon—"MOTHERS OF MEN"

Recessional Hymn—"O Blessed Day of Motherhood" (Tune, Materna)

1

O blessed day of Motherhood!
We lift our hearts in praise,
To thank Thee, source of every good,
That joy crowns all our days.
O God, our Father, bless this day,
Enrich its golden store
Of blessed Mother love, and may
Thy children Thee adore.

2

O sacred day of Motherhood!
 Our faith in Thee increased,
 Hath each alluring foe withstood;
 Our souls Thou hast released.
 O God, our Father, bless this day,
 Enrich its golden store
 Of sacred Mother love, and may
 Thy children Thee adore.

3

O precious day of Motherhood!
 Teach us in Thee to find
 The greater gifts of brotherhood,
 Bring peace to all mankind.
 O God, our Father, bless this day,
 Enrich its golden store
 Of precious Mother love and may
 Thy children Thee adore.

Benediction**Silent Worship**

Postlude—"Marche" Saulkes

The Proper Placing of an Organ

(Continued from Page 513)

in various locations in the church.

The tone of the organ is strongly affected by the manner in which the chamber is built. The interior surface of the walls and ceiling of the chamber should be covered with smooth plaster or finished wood so that the tone may be thrown out properly into the auditorium. If a very porous or absorbant surface is on the interior of these chamber walls a large amount of the tone volume of the organ will be absorbed and the pipes will not be heard at their normal strength. In some cases, depending upon the acoustics of the building, it is necessary to round the corners in the interior of the chamber in order to obtain the proper tone strength.

The advantages of placing an organ in chambers are manifold. Better effects of tone shading and expression may be obtained when the organ is in a chamber which cannot be obtained if it is in the open or in the old time swell-box. Chambers also preserve and protect the action and the pipes in the organ, and in this way help to keep down organ maintenance costs and prolong the life of the instrument. Incidentally, it is also a point of economy for the church to provide organ chambers, for the reliable organ company allows a considerable discount off the price of the organ when the church does provide this chamber, and in many cases this discount offsets the cost to the church of building these chambers. The majority of churches realize this good sound logic today and follow the advice of the organ builder by building the organ chambers to his plan. There are, of course, exceptions to every rule, and in the case of an unusually large organ, while it is advisable to put the main sections of the organ in chambers, a certain ensemble of stops, such as the heavier diapasons, etc., can be left out of the chamber to give added power to the

instrument. However, this is an exception rather than the rule, and should be determined by the organ builder.

Exterior Decoration

In front of the chambers and tone openings described in the foregoing paragraphs must be some exterior decoration for the organ, in conformity with the interior decoration of the church. Practically any sort of exterior decoration can be used, but the two most usual forms are either a wood paneled case with display pipes or an ornamental grille. The organ builder of today usually prefers that the purchaser have the architect include such exterior decoration for the organ in his bid instead of asking for it in the organ builder's contract. Tonally, an organ is better if placed behind a grille instead of display pipes, for the grille can be designed so that the larger portion of it is open, allowing freer egress of tone than can be obtained when the display pipes cover the openings. If this item is left to the architect, he should, of course, co-operate with the organ builder in designing this grille so that sufficiently large openings may be left in it, eliminating any possibility of interfering with the normal volume of tone of the organ. This also is a very important item, for instances have occurred where a perfectly voiced organ, with a splendid tone ensemble, has been placed in splendidly provided chambers, then a grille placed over the tone openings without sufficiently large spaces, resulting in a muffling of organ tone.

Another question frequently asked the organ builder is, "Shall we divide our organ, with part of it on each side of the church?" This question can only be answered by taking into consideration the appearance, floor plan and design of the church, and also the tonal design of the organ that is to be installed. While it is hard to generalize, possibly the best answer would be that it is far better if the organ is

not divided. Dividing an organ entails a considerable amount of additional organ action, increasing the cost of the organ with no equivalent variety of tone. It is therefore recommended, whenever possible, that the chambers be grouped together instead of being placed on opposite sides of the building. Where, for any reasons, this arrangement seems impossible, the organ builder should be consulted so that the chambers may be properly placed and tone openings properly arranged in relation to each other on opposite sides of the church. By the proper openings and positions of chambers, the organ builder is able to design his organ so that it will tonally "draw together" and come to the congregation in a perfect ensemble instead of incorrectly coming to them as entirely separate sections of the instrument.

Position of Console

Great care should be taken in the proper placing of the console or keyboard. It should be in direct line with the tone openings of the organ at a reasonable distance from the organ, so that the organist may be able to hear the direct tone waves. It is always preferable that the tone openings are toward the organist and choir. In chancel organs is this particularly true. If for artistic design, a second grille from the organ chamber opens toward the nave it should be of negligible dimensions or still better made sound proof. If the choir or the console are placed in an alcove of the church or around a corner of the church away from the tone openings it will be extremely difficult for the organist and choir to be in accord with the organ.

If the committee in charge of these matters is careful to see that a responsible organ firm is chosen to co-operate with the architect and that the advice of this organ firm is accepted with regard to placing of the organ, the chambers, the tone-openings, and the exterior decoration; it may be reasonably expected that whatever instrument is selected will speak to its utmost ability, both tonally and responsively, and that the congregation will hear it to best advantage.

JUST A LITTLE PETTING

Put your arms around me—

There, like that;
 I want a little petting
 At life's setting,
 For 'tis harder to be brave
 When feeble age comes creeping
 And finds me weeping;

Dear ones gone.
 Just a little petting
 At life's setting;
 For I'm old, alone, and tired

—G. L. D.

WHAT TO DO IN MAY

A Department of Reminders

Special Days in May

May 1—St. Philip and St. James.
May 13—Mother's Day.
May 18—Ascension Day.
May 27—Memorial Sunday.
May 30—Memorial Day.

Some Notable Birthdays

May 3, 1849—Jacob A. Riis.
May 7, 1812—Robert Browning.
May 15, 1820—Florence Nightingale.
May 22, 1813—Wilhelm R. Wagner.
May 25, 1803—Ralph Waldo Emerson.
May 27, 1265—Dante.
May 28, 1807—Louis Agassiz.
May 29, 1736—Patrick Henry.

Other Occasions

May 1—National Music Week.
Bird Day and Arbor Day.

In these busy days every minister is challenged with the problem of providing a fresh program that will challenge the attention of restless people. There is a demand for something new, something different. If one has been arranging programs for the same anniversaries and special days for a number of years, it becomes well nigh impossible to find anything entirely new or original. However, freshness can be injected into the program by variation and combination. Above all things the minister must be resourceful and adaptable.

All this is by way of introduction to saying that May is here; that people are prone to desert the church services for the great-out-of-doors and that the pressing problem for the minister is how to make the services sufficiently interesting so that the people will come to church instead of going for an automobile ride.

May Day Celebration

If people like to be out-of-doors why not go out-of-doors with them? Jesus preached as often on the lake shores and mountain sides as he did in the synagogue. In other words, he met the people where they were to be found. From earliest times, the first of May has been an occasion for out-door activities. In England during medieval and early modern times many interesting customs in connection with May Day prevailed, among which were the May pole and flower-decked processions. Here is an opportunity, since people love the out-of-doors, to utilize the first Sunday in May for a great nature program. The church and Sunday school could be beautifully decked with spring flowers. After the service these flowers could be sent to the shut-ins and to the sick. A sermon on "God in Nature" would be most appropriate for this occasion. Maltbie Babcock's hymn; *This is My Father's World* would certainly be most appropriate for the service.

Mother's Day

Universal is the observance of Mother's Day. No minister will forget to make the most of this occasion by a special sermon, special music and other

THE FLAME OF REMEMBRANCE

By Paul H. Yourd

Beneath the Arc de Triomphe at the head of the Champs Elysees in Paris burns by night and day a flame of fire. Over the grave of the unknown soldier of France it blazes. Every man who passes by, does so with uncovered and bowed head and with unhurried steps. Both men and women pause to mourn and pray. Little old-fashioned bouquets are laid on the marble slab with as great tenderness and deep-seated mourning as the pretentious wreath. Rich and poor, rank and file stand here with a common sorrow and a similar passion.

At the threshold of Westminster Abbey, where lie the illustrious dead of the British Empire, is the grave of the unknown soldier of Great Britain.

And at Arlington, we have interred the unrecognized and unrecognizable remains of the unknown soldier of the United States of America.

Today we lay wreaths on the graves of the multitudes of common men who gave their lives for the common good. In this generation it is not the personal glory of kings and emperors, won by the unheralded sacrifice and slaughter of millions of the common herd, that is memorialized; but it is the courage and sacrifice of the common soldier that receives our homage.

Contemptible the greed and pride and false philosophy that have caused most wars.

Despicable the jealousies and racial animosities and religious bigotries that have spurred national leaders to precipitate armed conflicts.

But all honor and praise to the idealism and bravery and self-abnegation of the men, and to the men themselves, who gave their lives for the cause that they believed to be just and right.

attractive features. Enlist the interest of some young men's class to get the shut-in mothers out to the service.

Florence Nightingale

Nearly every small city has a hospital. The faithful nurses get little recognition. It is a fine thing for some church in the community to observe Florence Nightingale day, having a banquet at which the hospital staff are guests of honor, together with the physicians of the city. One of the doctors can be prevailed upon to give an address on Florence Nightingale. Fine interest and large attendance can be worked up with an affair of this kind.

Arbor Day

The date of the celebration of Arbor Day varies according to the state. It usually comes however, sometime in May and can be celebrated by churches planting trees and vines and shrubs about the church property. By enlisting some of the church organizations such as the men's class or boy scouts an interesting occasion may be developed. Unattractive churches and grounds may be made beautiful by utilizing the day for some landscape gardening in connection with the setting out of trees. So often village and small town churches are unattractive because of the run-down condition of the church grounds. This ought not to be. Beautify the surroundings of your church.

Bird Day

There is a class of boys somewhere in the Sunday school that is interested in bird study and who might be interested in bird houses. These boys could make bird houses in quantity and sell them to the people of the community for a modest sum, thereby raising money for some enterprise connected with the church or Sunday school. The minister could take the boys for a hike into the woods where bird lore could be studied at first hand. A pair of field glasses should be a part of the equipment.

National Music Week

National Music Week is observed the first week of May. The idea is to develop music throughout the country. The churches should utilize the interest thus aroused and furthermore should contribute to the promotion of good music by the presentation of carefully and specially prepared musical programs. An evening service or a Vesper service in the late afternoon will be very popular and attractive.

Memorial Sunday

Observe Memorial Sunday. It matters not what the individual minister's attitude toward the subject of war be. He surely can find it in his heart to lead his people in a memorial service for those who died in army camp or battle-field. Some churches will have a special service for the G. A. R.'s, Spanish War Veterans and American Legion, but whether or not these and kindred organizations attend the service, it should universally be observed as a solemn memorial occasion. After the Civil War, Memorial Day was almost as sacred as the Sabbath and entire communities mourned for those who did not return. The World War has taken its toll and scarcely a community exists but what has made its contribution. But as the years go by, greed and pleasure tend to crowd sentiment and reverence and idealism out. Memorial Day must be kept sacred to the sacrificial service of the unnumbered dead who lie in Flanders Field and Gettysburg and Arlington and in every village and hamlet and city of our land. Observe the day.

Toilers of the Night

When shall the men who work late into the night attend church to worship? There is a vast army of these people in our modern city life. They include postal clerks, police officers, taxi-cab drivers, railroad men, waitresses, editors of the daily press, reporters, pressmen and many other groups. Oscar Lee Black of the First Presbyterian Church, Springfield, Missouri, has tried to provide a service for these folks at 2:30 on Tuesday morning.

The response to the service, according to Springfield newspapers was splendid. A writer in the *Springfield Daily News* says that he found a congregation of two hundred people, ten girls in the choir, eight men in the glee club and a good sprinkling of the "regular" church folks who stayed up or got up to help with the service.

The invitation to the service stressed the point that the man in overalls and apron was just as welcome as the best dressed man from the office. Many who came were dressed as they worked and from the service went to their homes.

I am sure that the readers will be interested in a program of the service. Especially would we call attention to the sermon subject, *Watchman, What of the Night?*

ORDER OF SERVICE

Organ Prelude
Hymn, "Hark, Hark, My Soul," ... 213
Prayer.
Solo, "The Holy City,"
.....Dr. Garrett Hogg
Scripture Reading.

Piano Solo,Dr. Walter H. Burk
Anthem.....Chorus Choir
Offering

Response by the Choir.

Violin Solo....Enola Calvin Handley
Special Music.....Men's Glee Club
1—"The Wayside Cross."
2—"The Church in the Wildwood."

Sermon, "WATCHMAN, WHAT OF THE NIGHT?"

Rev. Oscar Lee Black, Pastor.
Solo, "Watchman, Tell us of the Night,"J. Wyman Hogg
Hymn, "Blessed Be the Tie that Binds,"32
Benediction.
Organ Postlude.

A Service Unique for Company I

Niles, Mich., is the home of the internationally known eye specialist, Dr. Fred N. Bonine and there come to this little city hundreds of visitors who are seekers after better vision. These great numbers are grouped according to their needs and given expert treatment accordingly. Company I is comprised of those who are more or less permanent in their residence over given periods that their treatments may be followed with regularity. They are here from all over America and other parts of the world.


For a long time Rev. O. R. Grattin, of the Methodist Church, had been wondering what could be done for this group on Sunday which is a rather long day for folks away from home unable to use their eyes much and some not at all. One Sunday afternoon a

cultured lady from Boston came to this preacher's front door and asked if there was any kind of religious meeting going on that she and others might attend, and with quivering lips she told the simple story of that lonely crowd of homesick people who found Sunday a long weary day.

So "it came to pass" that a Friendly Sunday afternoon program was worked out that proved to be a delight to all Company I and their friends, indeed the whole town was talking about it. But best of all it was just another way of telling the community that the church was eagerly exploring fields where a Christian service could be rendered humanity.

It was discovered with little effort that there was talent right in the ranks of Company I. There was a young man who has been totally blind since early boyhood. Educated in the School for the Blind in Cincinnati, he was an expert piano tuner for Grinnell Bros. of Toledo, Ohio. He was an accomplished violinist as well as a pianist. There was a young man who had a rare baritone voice, having been a singer in vaudeville of high class, so we made our program using our own church quartette, organ numbers and instrumental solos together with the talent of Company I and it works. The preacher gives short talks using such subjects as "When in Rome do as the Romans ought to do," etc.

This interest taken in these guests of the city who are on this pilgrimage hoping for the day when they may again see, has warmed the heart of the whole town and I believe it again preaches the message of the "Inasmuch."



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- ☐ 10% Daily Devotions.
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- ☐ 10% Faith which produces Calmness of Temperament.
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ASK DR. BEAVEN

Question—What type of educational work do you carry on in your mid week church night educational hour?

Answer—With us this varies for different ages and at different times of the year. The period from seven to eight is always given to educational work along some line. We run from three to five classes. These classes usually are arranged to take care of all ages. Children up to fourteen years of age are cared for and instructed while their parents are in class. The classes also usually include a young people's discussion group with a subject of particular interest to that age. The general class to which the mass of the people come offers a varying program. In the fall term from October to December we provide usually a Bible study course, or a course in social Christianity. Professor Moehlman's book "*The Unknown Bible*" was originally given as a course before our church night group. Sometimes we have had a six weeks course of one kind and a six weeks course of another. International relations, the race problem, industrial problems and like studies have often been the themes. Sometimes it is handled as a forum and oftentimes simply by speakers.

In the spring term, which comes from the middle of January to the first of May we frequently divide the course into two sections, one course on civic or community betterment with local application and one a missionary or stewardship course with world wide or general applications.

At present, for instance, we are having a series of talks, one by our City Manager in discussing how citizens can help in bettering the city life; another by our Commissioner of Public Safety indicating how we can aid in enforcement of law; another by the judge of the Children's Court in the city letting our people know some of the problems of dealing with delinquent children and pointing out the obligations of the home. These are but samples of the rest in this course. For mission study and stewardship we will have well known missionaries who are at home, illustrated talks on the fields and missionary personalities in whom our people are primarily interested, and dramatized stewardship presentations. These will come prior to our financial campaign.

This hour also gives a splendid opportunity for instructing new members of the church in church beliefs, church history, denominational relationships, etc. Some churches have used it for choir practice, teachers, trustees, or committee meetings of various smaller groups. With us the eight to nine hour is always reserved by everybody for the devotional service in which all unite.

Question—Would you aid me in drawing up an article providing for associate membership for non-Baptists in a Baptist church?

Answer—The following is suggested as a form for such a relationship.

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management", 626 Huron Road, Cleveland, Ohio.

RESOLVED that there shall be and hereby is established a relationship known as the "Associate Membership" in _____ Church. Any person, though not a member of a Baptist Church, who signifies a desire to associate with us in work and worship and in loyalty furthering the cause of Christ in this field, and who presents a letter in good standing from any other evangelical Christian church shall be eligible to such associate membership and may be elected to that membership by vote of the church, after recommendation by the Board of Deacons and Deaconesses.

Associate members shall enjoy all the privileges of the church; shall be entitled to vote on all matters except as they refer to conditions governing membership and faith, and they may participate in all discussions concerning the welfare of the church. They shall be eligible to hold any office except the office of Deacon or Deaconess. They shall be welcome to our watchcare and fellowship in a public manner and in the same way and at the same time as any other member of the church, and shall be made in all ways to feel the strength of the Christian tie which binds us in this relationship.

Church letters of members received into associate membership shall be delivered by the Boards to the clerk for record and the clerk will endorse on the letter the statement of reception and date and when such persons desire to go to another church the original letter shall be returned to the person named therein.

Question—How many members should there be on the finance committee of a church? That is, should it be in proportion to the membership of the church?

Answer—A finance committee of a church should be marked for its representative character and the judicial ability of its personnel rather than its size. I do not believe it should be in proportion to the membership of the church. It should have, of course, representatives of the Board of Trustees, and it should also have representation from the group in your church which cares for the benevolence, or missionary work so that the budget, which I assume will be a unified budget including one set of figures for the expenses of the church and another representing the goals for the benevolences of the

church, can be placed before the people at the same time and without prejudice to either side. Such a budget ought also to be formulated in a group in which both sides of the church interests are represented. With us the benevolence end of the church's interest is represented by the Board of Deacons and Deaconesses. These two boards each have two members on the finance committee, and the Board of Trustees has three.

The Board of Trustees first develops its proposed budget for current expenses for the new year. The other two boards develop their proposed budgets for the benevolences for the new year. These proposed separate budgets are then presented to the finance committee where they are adjusted in the sense that recommendations for cutting or increasing are formulated and sent back to the boards. This is the critical meeting of the finance committee and this is where we have need of the thoughtful, as well as the audacious ability of the finance committee. In this smaller group they can talk things over frankly and look at both sides of the work of the church.

Their recommendations for the unified budget are then referred back to a meeting of the joint boards including trustees, deacons and deaconesses. Upon the final action of the boards on the budget it is recommended to the church for adoption and if adopted becomes a definite goal for the new year.

In view of the fact that the finance committee has general supervision of the campaign to raise the unified budget its personnel should include, of course, people who have promotional gifts.

I do not believe in a large finance committee nor in putting on such a committee people who cannot keep their own counsel because there are a great many problems that rise that need to be discussed with very great frankness and to have a large committee or to have its personnel not carefully selected is very unfortunate.

Question—Would you describe your method of proceeding with a meeting of the board of deacons?

Answer—The method I have described in conducting meetings of the Board of Trustees would apply to the board of deacons. The minister is there, in both cases, in a Baptist Church, by invitation of the boards. In a sense he is a guest. Ordinarily he would meet with the board and have a part in the meeting, but he would not have a vote. He can enter into discussion and naturally will, but the actual voting is with the lay members of the board.

If there are more specific questions in this area I would be glad to have you ask them.

The desire of church members to get things, is the greatest hindrance to the Kingdom of God.

* * *

Blessed is that business man who can say "I have written the wondrous name in my ledger."

LIFE—DEATH

I

And now that I have traveled many miles
 Down many a road—and many a crooked lane,
 And know Life is a thing of tears and smiles,
 Of peace—and white-winged joy—and bitter pain,
 Yet should some brother ask the way to go,
 I could not tell him—nor which road is best,
 I do not know his way—I only know
 That every road and every trail leads West.

No one can go the way that I have gone;
 I cannot go where other far trails run,
 Through light and shadow—Life has beckoned on
 Into the glory of the setting sun.
 The way I go—no other feet have trod,
 And no one walks the road with me but God.

II

Not knowing Life—how can I well know Death?
 Yet when he comes—I think that I shall be
 Tip-toe upon a shore—with bated breath,
 Watching a broad gold path lead out to sea.
 The sun will gild the spires of the town—
 Clear bells will call the village folk to prayer,
 The sudden summer darkness will drop down,
 And I shall turn—and see Death standing there.

The shadows will be very deep that night,
 But O, I trust I shall not be afraid;
 Perhaps Death carries in his hand a light—
 These are the things for which I long have prayed—
 And looking in his face—that I shall see
 The one friend who had walked the road with me.
 By Grace Noll Crowell in the *Century*.

A PRAYER FOR THOSE WHO FLY

BY MARGUERITE WILKINSON

Almighty Father, who hast taught us, in times past, to pray for all who travel by land or by water, hear our prayers now, we beseech Thee, for all who fly in the air. Through cloud and wind and sunshine and dark storm go with them. In the regions of the round rainbow be their light. In times of peace and gladness show them the glory which Thy heavens declare. In times of stress and danger let them feel the power of Thy presence. When they cry out to Thee for help and guidance, hear them. And as their bodies are unlifted on bright wings, so lift their spirits to Thy great love, through Him who is exalted over all, our Saviour, Jesus Christ. Amen.

—The Living Church.

Great Motion Pictures
As Sermons

By William L. Stidger

There is rich background for modern, and effective preaching in motion pictures.

This year there is a picture on the screen called *The Way of All Flesh* which I have used as the dramatic background or vehicle for a sermon.

It is the story of a great sin and its consequence; such a story as no preacher need hesitate to bring into his pulpit. It will have even a more lasting impression when used as the background of a sermon than it did as a picture.

"But why use motion pictures as vehicles for sermons?" I am asked.

Answer: Because the children of our towns and cities, the young people, fathers, and mothers of our churches and outside of our churches by millions will see these pictures. While we preachers are preaching to our hundreds or thousands the pictures are preaching either for good or bad to the millions. I for one want to take every single picture where it is possible and either give it a spiritual note or interpret it in a spiritual light to my people. I am merely using the method that Paul used in the Mars Hill speech when I do that. I am merely using something with which the people from childhood to old age are familiar in order to preach my gospel to them. Paul knew that every Athenian was familiar with the statue to "The Unknown God." Therefore he started with that and ended by telling them of his God whom he came to preach to them.

That is exactly the procedure that we use in and through the vehicle of the motion picture.

I challenge any preacher who reads this article to go and see *The Way of All Flesh*. If he is not grateful to me for this suggestion, I am a greatly mistaken friend. I shall ever be grateful to my wife who urged me to see this great epic of spiritual screening. She said to me, "I know that you will preach on it if you see it!" She was right.

The first value of preaching on the great motion pictures is the fact that you are preaching about something that the people know and understand. That gives you immediate entrance into their hearts. The second value is that you may cash in on the publicity that the theatres have already given to that

picture. I never buy as much ad space as my average use of white paper on the Sunday that I am to preach on a motion picture. The theaters have already done that for me. Third: Your message is already half presented for your audience has already visualized the message.

Every year several great motion pictures are given to the public and the alert preacher will use them as backgrounds for his sermons. If there were such pictures as *The King of Kings* produced often enough I would preach a motion picture sermon every single Sabbath evening, and I would crowd to its limits the largest church auditorium in any city in the United States without half trying. The same thing that draws people to the picture would draw them to hear your sermon about that picture.

Great motion pictures which I myself have used are *Ben Hur* which, as we all know, is based on General Lew Wallace's great story of the Christ. I used this picture last year when it first appeared and had to preach on it twice to satisfy the crowds that wanted to hear it. This picture is timely for years to come and will offer preachers of cities and towns a great sermonic vehicle.

The Ten Commandments as it goes from large cities to small for years to come will offer excellent illustrations and a tremendous medium into the hearts of people for the gospel message linking the Bible up with modern life.

Les Miserables is Hugo's great tale of the regeneration of a human soul which I have recently used in spite of the fact that I have also preached on the book itself. I find that when the motion pictures of great classics come to town that I can preach on them again in spite of the fact that I have already preached on the books from which they came. I can do this because the picture creates a new interest in the book.

Take *The Scarlet Letter*. I had preached on the book itself in a series of dramatic book sermons under the title of *Some Books of Yesterday as Antidotes to Some Books of Today*. But in spite of that, when the *Scarlet Letter* came to town in the pictures I preached on the picture to crowded audiences because of the new interest which had been aroused in it.

(Continued on Page 532)

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE DEBT TO OUR MOTHERS

Let us be good to our mothers. Let us care for them while they are with us. It is something to wear a white flower in their honor. It is better to wear the flower of a white life, to give them daily a kindly consideration and a loving care, for we cannot keep them with us much longer. Let us not be unmindful of their physical needs. There is nothing baser than to neglect to care for her who has suffered so much for you. I once met an aged woman in an almshouse whose children were fairly well-to-do, but they had sent her there because they did not care to be burdened with the old woman. She was eating her heart out with loneliness and disappointment. Shame on such unnatural apostasy, such betrayal of life's most sacred obligation!

But there are greater than physical needs. There is a heart hunger. There are mothers who look and look for a letter from their absent children. The days pass and nothing comes. Why does he not write? "Hope deferred maketh the heart sick."

If death has claimed her, we can be true to her memory. I wonder if she is not near us. I am sure she is if it be possible. I believe my mother is still praying for me. Let us think of our beloved dead. Let us try to realize their hopes and prayers for us, and show that their sacrifices were not in vain. Earth has wireless connections with heaven, and there is joy in heaven over a sinner that repenteth. Who knows but it is possible to make a sainted mother's cup of happiness brim with a fuller joy at the news that her beloved have come home to God.

James I. Vance in *Love Trails of the Long Ago*; Fleming H. Revell Company.

"THE EXPULSIVE POWER OF A NEW AFFECTION

We have seen many a young man about whom we have despaired. He will never amount to anything. He cannot even provide his own bread and butter. Let him once fall in love. His energies begin then to organize around a new centre. He finds himself taking added responsibility. We have perhaps shuddered to think how that flapper would break down completely under responsibility. Let her once fall in love, marry, give birth to a child, and instead of a selfish piece of folly, we witness a thousand daily sacrifices. Energies never fail to organize around a new affection. The ideal must become an affection. The glowing passion in the heart of the strong-minded Christian lights his way through the bog. Will, plus passion, can accomplish anything. The will to journey on, the passion to sustain the endeavor.

Arthur Porter in *The Inside of Bunyan's Dream*; Fleming H. Revell Company.

"FOR MOTHERS"

A Mother's Day Hymn by Arthur L. Rice, Salt Lake City, Utah. Tune: Duke Street, or other L. M. tune.

For mother's faith, which makes to grow
In each child's heart an altar glow
Of faith in what no eye can see,
I would, my God, give thanks to thee.

For hope which shines in mother's eyes,
And thrills with joy her lullabies;
For dreams of useful days to be,
I would, my God, give thanks to thee.

For love, the deepest ever known,
For mother's love in service shown;
That winsome love which beckons me,
I would, my God, give thanks to thee.

Faith, hope, and love shall e'er abide;
Be to man joy, and strength, and guide.
Since mothers' hearts yield all these
three,
For mothers give I thanks to thee.

DEDICATING A CHILD TO GOD

I had a friend who spent ten days in the home of Garibaldi when he was in the flush of his victory and world-wide fame. He asked of the great man, "What was it that supported you in the crises of discouragement and gave you such great courage in the critical hours of personal danger?" The general told him that when a little child his mother would lead him to a table covered with a white cloth, on which was a rudely-shaped cross, covered with white paper. There she made him kneel while she dedicated him repeatedly to the great work which he afterward accomplished. He said that her inspiration and instruction launched him on his career. Her constant prayers made him absolutely fearless in danger, for he knew that he must succeed. Alas, that so many parents let their children drift on the vagrant currents of vanity! They provide for their education, train them in manners, give them social advantages and business opportunities. All these should they do and not leave the major duty undone.

Cornelius Woelfkin in *Expanding Horizons*; Cokesbury Press.

FINDING THE UNIVERSAL IN THE PARTICULAR

When Job cried out, "Oh, that I knew WHERE I might find him," he was giving utterance to a universal cry in the human heart. Job is not concerned about the question of there being an ultimate truth, an ultimate reality, a God if you please, he wants to know at what place he may strike the universal note, in a universe of particulars. His cry is logical. If there is a God who is everywhere, he must be somewhere. Is there a place where universality and particularity meet? The artist says, "Yes." Here is a

painting of a cow in a pasture. If the picture is really great, one will never ask whose cow is that, whose pasture is represented in the picture? It may be Mr. Jones' cow, but if the picture is a genuine work of art no such question will arise in the mind. Truly the artist produced upon his canvas a particular cow, and a particular piece of pastureland, but in that one cow he has represented all cows, in that one meadow, all meadows. He has achieved the masterpiece of finding the universal in the particular. And when a man finds the universal note in any particular piece of phenomenon he has found God. I do not care whether that particular thing is a figure in arithmetic or the petal of a rose, or an inspiration in the human soul.

Arthur Porter in *The Inside of Bunyan's Dream*; Fleming H. Revell Company.

WHAT IS CONVERSION?

There are five great kingdoms representing five stages of life. The lowest is the mineral kingdom, above that the plant or vegetable kingdom, the next is the animal kingdom, then the kingdom of man, and the fifth and highest the kingdom of God. We stand between the kingdom of the animal on the one side and the kingdom of God on the other. The kingdom of the animal, although lighted up with gleams of altruism, stands for self assertion—the weakest go to the wall and war sounds through it. The kingdom of heaven stands for self-sacrifice, the renewal and regeneration of the weak, and peace and harmony and brotherhood pervade it. We are in the stage between, and life seems to mingle both these kingdoms. The selfish and sacrificial struggle within us for mastery. We feel the pressure of this higher kingdom upon our souls, and it awakens us to higher aspirations. This pressure gives birth to religion. We feel our real life is in the higher, in the kingdom of God. So we feel the need of a vertical conversion. Vertical conversion is that spiritual change wrought by Christ that lifts us from sin to goodness, from discord to harmony, from selfishness to sacrifice, from ourselves to God, and gives us a new sphere of living, the kingdom of God.

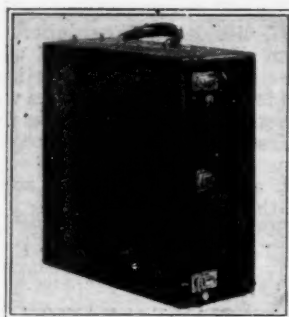
E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

SOCIAL SALVATION

In many ways we are not unlike the Brahman who attended an evangelistic meeting where the Christians were glowingly telling how Christ had saved them. He felt he could stop it, so he got up and said: "You people say you are saved. So am I. As Christ has saved you, so Krishna has saved me." The missionary in charge of the meeting was wise, so he said: "I am very glad to hear that you are saved—very glad indeed. Now we are going down to the outcaste quarters and are



THERE are few church problems that cannot be simplified with motion pictures and a DeVry Standard Motion Picture Projector. In our files are letters from many churches describing in glowing terms the renewed interest, increased attendance and wider activity that have come with the use of their DeVry movie equipment. We shall be glad to quote actual experiences that may be invaluable to you in meeting your problems. Address the DeVry Corporation, Dept. 5-EA, 1111 Center St., Chicago, today for complete information.



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going to see what we can do for these people. We will sit on their beds and in their houses and will share their lives to help them. Will you join us?" The Brahman thought a moment and then said, "Well, sahib, I am saved, but I am not saved that far." Some of our Christianity, like the Brahman, is individually saved as far as the mind of Christ. It goes only part way. It is not socially applicable.

E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

STRENGTH THROUGH PRAYER

Strong is the lion—like a coal
His eyeball,—like a bastion's mole
His chest against the foes;
Strong the gier-eagle on his sail,
Strong against tide the enormous whale
Emerges as he goes.

But stronger still, in earth and air,
And in the sea, the man of prayer;
And far beneath the tide;
And in the seat to faith assigned,
Where ask is have, where seek is find,
Where knock is open wide.

Christopher Smart.

Quoted from Jane T. Stoddard's *Private Prayer in Christian Story*; Doubleday, Doran and Company.

IN WHAT WORLD DO YOU LIVE?

Sometime ago, so I am told, an artist and a timber merchant stood together watching a glorious sunset throw its lingering light over a forest gorgeous with autumnal colors. After a long silence, the artist said, "It is glorious, isn't it?" to which the merchant replied, "Yes, that is great timber; I reckon that allowing for felling and transportation it ought to work out to about eighty cents a foot." That merchant did not theoretically disbelieve the propositions on which the artist's judgment rested; he simply lived in another world altogether.

Such is the chief obstacle that confronts Christ's way of life. There is, to be sure, plenty of downright intellectual scepticism, but for the most part people do not stop to argue against Christianity; they merely live in their own world, which is altogether different from Christianity, so that when Christian ideals of life are obtruded on them they sit, as the first Psalm puts it, "in the seat of the scornful."

Sermon by Harry Emerson Fosdick on "The Curse of Cynicism" in *If I Had Only One Sermon To Preach*; Edited by Charles Stelzle; Harper and Brothers, Publishers.

PROFESSIONAL TRAINING FOR WOMEN WORKERS

The Chicago Theological Seminary has instituted courses for equipping women as specialized church workers. The program which it has announced offers two different types of services. One is for women who intend to devote their lives to Christian service. This course requires two years for completion. The second is for women who have plans for the future but desire to use a few years in the interim in making their lives counts the most. This course will require one year.

Great Motion Pictures as Sermons

(Continued from Page 530)

The Big Parade offered me a great vehical for a message on "War" which I had, for many months, desired to present to my people.

I shall never forget the prayer scene in *Merton of the Movies* where the young chap kneels in the grocery store at night and prays: "Oh God, make me a movie actor, one of the best." I used that great picture as the background for a sermon.

When Channing Pollock's *The Enemy* appeared in pictures I used it as a challenge to war. When his *The Fool* appeared I used it again as a great Christmas sermon in spite of the fact that I had also used it as a drama sermon. The very fact that it appeared in the city where I was preaching gave it a new interest to people.

Every season these great pictures are produced. I wish that there were more of them. I have a feeling that we preachers ought to encourage the industry in the habit of producing great pictures with spiritual messages as well as to thunder our denunciations against those which are bad. When a Christian gentleman like Mr. Will Hayes is seriously and earnestly striving to make the pictures better we ought to help him in that great task as much as possible. One of the ways that we can help him and help ourselves is to use the really great Biblical and spiritual pictures as the background of sermons.

EMANCIPATION FROM SELF

In the early days of our mission among the Labrador fishermen, someone in England organized the Fisher Lads Letter Writing Association. The members took the names of so many orphan British boys at sea and agreed to write them regularly. Sometimes these letters did more for those who wrote them than for those who received them. I remember in particular one elderly lady whose sole concern for years had been her own feelings and the state of her own health. She had enjoyed semi-invalidism for so long that it seemed unlikely she would ever be a normal personality again. Through constant use of the most refined stimulants she succeeded in postponing that final illness which would have been a merciful relief to her long-suffering relatives. Joining our Letter Writing Association did wonders for this woman. The doctors were forgotten, the stimulants were tabooed, and all the insignia of invalidism were banished one by one. Best of all, this woman began to be an asset rather than a liability in her own home. One day to my astonishment I saw her at a British fishing-port, surrounded by a bevy of blue-jerseyed lads just off shipboard. They were some of the sailors to whom she had been writing. In thinking about them and living for them she had literally saved herself.

W. T. Grenfell in *A Labrador Doctor*.

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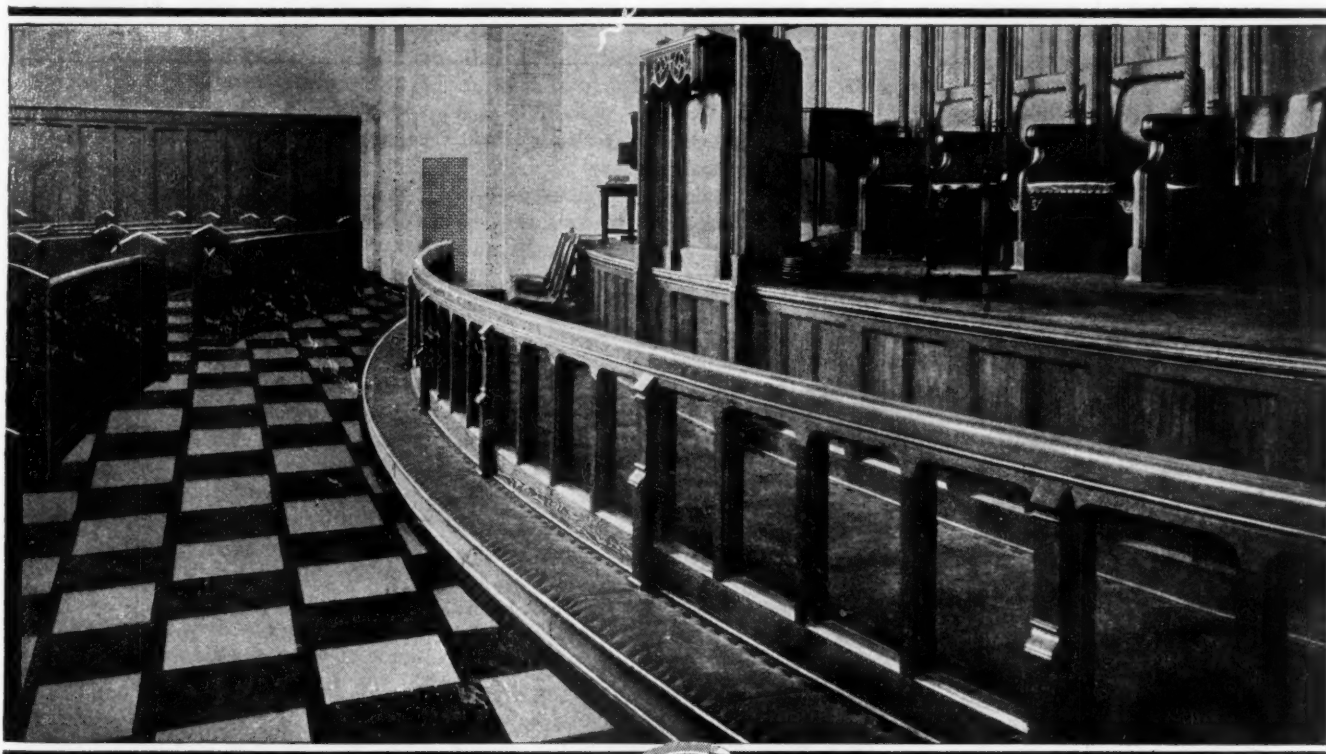
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The Stars Above The Freight Trains*

A Sermon by Albert W. Palmer, Oak Park, Illinois

"Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name."—Isaiah 40: 26.

ERNEST POOLE in his novel *The Harbor* tells the story of a little boy who lived on Brooklyn Heights but secretly ran away from home to play with the street arabs along the railroad tracks. One day a freight car, shunted by a switch engine, ran over one of his playmates. This tragic experience made a devastating impression on his mind. Vacation came, and, in the quiet country home amid the mountains, the mother noticed how strangely agitated her little son seemed to be as the down freight rattled along the valley soon after she had tucked him in bed each evening hour. She did not know his hidden burden of memory and fear, but she was a wise mother and so she made it her habit, at the first noise of the train, to go to her child's room, take him to the window and, throwing wide the curtains, show him the stars and teach him about the constellations until the last whistle of the lumbering freight had died away far down the valley. It is a parable of modern life. We live too much amid the rumble of its freight trains. We need someone to take us to the window, throw back the curtain and reveal the stars!

Nothing could better illustrate the reality of our unconscious creeds and the necessity of some kind of faith in God than the statement attributed by the press to Thomas A. Edison on his eightieth birthday, to the effect that "the word 'God' has no meaning" for him, though he does "believe there is supreme intelligence pervading the universe."

This supreme intelligence pervading and governing the universe is the God we need to see above the freight trains of our rushing materialistic world. It means much for the quiet of the soul to pause and realize that we are ever in the presence of a mighty unifying power which, so far as we can push our investigations out into all creation, moves in orderly and intelligent fashion. Even people who think they do not believe in God base their everyday lives on the unity and reliability of this natural world.

*From the *New Christian Epic* by Albert W. Palmer. Copyright *The Pilgrim Press*. Used by permission.

"There is no unbelief—
Whoever plants a seed beneath the sod
And waits to see it push away the clod
Believes in God!"

We all believe that there is some unifying intelligence which sees to it that sodium and chlorine, rightly combined, make salt, and, under the same conditions, always make salt—not sugar today and gunpowder tomorrow! Most of us go further and believe in evolution—that this universe has been moving for untold ages in ordered fashion toward higher forms of life. And, viewing the record of the past, we cannot help facing the future and asking "Whither?" Is all this progress meaningless and without a goal?

Must we not go further still and believe in the greatness of the human soul—that human personality is the most wonderful thing we know? Far more marvelous than a comet or a crystal or a starfish is this human unit of self-conscious existence, with its power of memory, intellectual analysis, moral choice, appreciation of beauty and capacity for love and sacrifice. Here a whole realm of values and realities which we call spiritual swings into view.

But while there is a side of God which is inevitable, there is another which must be chosen. The inevitable God, as has been suggested, is the supreme intelligence which pervades and governs the universe. We may call this God by other names, the Veiled Being, Unknowable, Absolute, Cosmic Urge, but we cannot escape him. But there is also the God whom we never know until we choose him! He waits to reveal this side of his nature to those who care. Only those who believe can enter in.

We choose him quite unconsciously sometimes, thinking, for example, that we are only making moral decisions. We say with Lincoln at Cooper Union: "Let us have faith that Right makes Might and, in that faith, let us to the end dare to do our duty as we understand it." And then what seemed to be a mere moral choice turns out to be a sublime act of faith in "a Power not ourselves which makes for righteousness," a faith that this universe is pervaded not only by physical but by moral laws, that there is a great mysterious Something which cares for righteousness, "standeth ever in the shadow keeping guard above its own!"

Or we choose beauty instead of ugliness. Most of us feel something holy in natural beauty. In the presence of the mountains or the sea, we understand how Pippa sang her way along the Italian hillside until she came at last to the moment when she cried, "Suddenly God took me!" We feel that beauty in itself has meaning and value in the universe. And in that moment we have chosen God! No longer is the universe just atoms and electrons—it is something saturated with the spiritual value. We realize that

"All partial beauty was the pledge
Of beauty in its plenitude."

So also, when we choose love or respond to the higher mystic yearnings of the soul, we draw near to the God who reveals himself to us and can reveal himself only because we have first chosen the paths which lead to him. We do this preeminently through prayer. As I said in the last chapter, many men who never prayed before are being moved to pray today because of the way in which radio has made real the presence of otherwise invisible and inaudible forces. God is the great central broadcasting station of the universe continually sending out messages: "Be brave, be strong, be true, do good, love, hope, believe!" By prayer we bring our human instruments into tune.

But is it any good sending him our messages? Must we be only receiving stations? Are not things so arranged by natural law that it is an impertinence to ask him to do anything for us? I cannot see but that, if natural law were so rigid that we could not ask God for anything, it would be equally useless to ask anybody for anything! As a matter of fact, more than natural law is needed to get certain things done in this world. Here is a beautiful organ, for example. It is made of wood and zinc and lead. What is the natural law of the tree? To grow to maturity until it falls and rots and leaves a richer soil. What is the natural law of the metal? To remain hidden in the earth until the forces of erosion transport it into the depths of the sea.

How came they into this thing of mystery and music which so strangely stirs our spirits as the fingers of a master press its keys? Not by natural

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law! There came into play another law—the law of human personality. Some one said: "Build us an organ! Fell the trees in the forest and cunningly devise the wooden pipes. Tune them to certain scales and arrange them in rank and order unknown anywhere in nature." No natural law was broken, but into the order of nature came the higher law of the human personality.

If human nature is not imprisoned in natural laws but may manipulate them for its own high ends, why imprison God? Perhaps there are things he longs to do for us but will not force upon us—he waits until we ask for an organ, until we open the door of prayer!

I once heard Prof. Bosworth of Oberlin say that there are three classes of things in every well-regulated family: things given to children whether they ask for them or not—food, clothing, medicine, discipline; things never given, no matter how earnestly requested—the matches to play with or scissors to a two-year-old; and, finally, things which can only be given, wisely at least, when they are asked for—advice, a college education, one's philosophy of life. So with God. There are things he gives without our asking—the sun and the rain on the just and the unjust; and things which he withholds in his own wisdom—we all have our ungranted prayers; but also things which he can give only as we ask for them. He stands at the door but waits until we fling it wide open and ask him in!

The great thing in prayer, therefore, is not that it is a magic way to get God to do our will; but that it is the way we bring our wills in tune with him, that he may do for us and with us what he longs to do.

As an aid in bringing the soul into a quiet and responsive mood to the divine influence, I have written and used for many years the *Christian Watchwords* and the *Great Affirma-*

tions of the Soul which are printed at the end of this chapter.

But, someone says, how about evil and suffering? In spite of all, the freight trains still rumble down the valley and the little street arab was crushed beneath the wheels. Facts like these must be faced if religion is anything more than a pleasant esthetic interlude between life's grim realities.

Evil and suffering are not quite the same. Moral evil, at least its possibility, seems to be the necessary background to any real character, any possibility of freedom. God could have made us incapable of doing wrong but we should have then been mere automata:

"Helpless pieces of the game he plays,
Hither and thither moves and checks
and slays,
And one by one back in the closet lays."

The possibility of choosing evil is the price of moral character.

But when one comes to the problem of pain and suffering, especially when in no way due to evil choices, then we enter into the shadows. But even here there is a light upon our path, light enough to travel by. First of all we must beware of exaggerating the amount of suffering in the world. Nature has her own anesthetics, and we must not project our human quality of suffering into the unconscious life of the world below humanity. Nature, in spite of what seem tragedies to us, is predominantly happy.

Suffering is the great mystery but it is worth noting that it is one of the great urges to progress. When conditions come to be intolerable, men change them! Flood control, better roads, safety devices, medical science, are the fruit of suffering. Perhaps at last an ordered peace shall come to the world out of the age-long pain of war. Moreover suffering bravely met and endured seems to bring to flower the fairest possibilities of hu-

man character. When we face trouble and peril we turn for comfort not to those whose lives have flowed by like a river, but to those who have themselves gone through the deep waters of affliction.

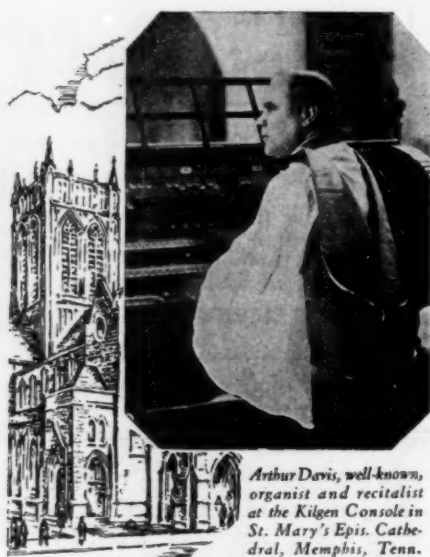
Beyond all theoretical answers to the problem of pain stands the sublime fact of Christ who was "a man of sorrows and acquainted with grief." When the most beautiful soul the world has ever seen was not spared his baptism of suffering, why should we expect to be excused? William E. Dawson tells of being in a strange city, taken suddenly ill and then coming out of the anesthetic in a Roman Catholic hospital. It was a bare little room, but on the white wall at the end of the bed hung a crucifix. "He bore his sufferings, he will help me to bear mine," was the courage-bringing thought which flashed across the sufferer's mind. Perhaps after all the deepest answer to the problem of pain and evil is in the cross of Jesus Christ! Suffering is still a mystery but we face it not alone but in fellowship with Christ our Lord.

CHRISTIAN WATCHWORDS

FOR EVERYDAY LIVING

At Night

The day, with the work God gave me to do, is done; and now the night has come, quiet and calm and beautiful from him. As shadows gather around the earth I will trust myself, body and spirit, into his loving tender care and go to sleep. His love is round about me and, as flood-tides from the ocean fill each nook and cranny of the bay, so power and love and peace from God can fill my life to overflowing as I rest quietly in him. These are the great words in the spirit of which I am going to live—bravely, quietly, calmly, patiently, lovingly, trustfully. Amen.



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MIRABILE AUDITU

In the Morning

All this day I am going to be a child of God. His love is round about me. Underneath are the everlasting arms. I am going to be honest and true in all events of life, and I believe that to those who love God all things work together for good. I am going to rise above all worry, fretting, fear and hatred, and live in an atmosphere of spiritual serenity. My life is not apart from the life of God, and that which is divine within me can never fail nor be defeated. Behind all that comes, God's love and wisdom will be present to strengthen and sustain.

In Daylight Hours

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it: I will therefore walk bravely as his child. He has said, "I will never leave thee nor forsake thee," and "As thy day is even so shall thy strength be," and I will trust his word.

"Dwell deep, my soul, dwell deep!" I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely. "My life is hid with Christ in God." "In him I live and move and have my being."

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future in trying to serve God worthily this hour and this day. I am not working for men or money but for God, who is the master of the universe and whose recompense is sure.

GREAT AFFIRMATIONS OF THE SOUL

Words of faith and cheer, suggested for keeping close at hand, in pocket or notebook, to read when troubled or discouraged.

I

God is here. His power and wisdom are all about me, creating and upholding the universe in which I live.

II

Because I am part of the universe, God is my life also—"closer than breathing, nearer than hands and feet." My life is "hid with Christ in God."

III

It is God's will that I should be serene and strong and brave. He does not mean for me to be despairing or depressed. Day by day he will give me a measure of strength adequate for each emergency. "Dwell deep, my soul, dwell deep!"

IV

My work is a sacrament not a slavery. Through it I enter into mystic fellowship with the Father "who worketh even until now."

V

Human relationships are sacramental also. I will meet my fellow-men today with invincible good will. I will try to love them as Jesus loved them.

VI

"I am not bound to succeed, but I am bound to be true!" And by being true I shall win an inner victory—however the battle goes without. "To them that love God, all things work together for good."

VII

I am not my body—I am an immortal spirit with needs and hopes and aspirations which reach beyond tomorrow. I will, therefore, think nobly of the soul and live for eternal values and imperishable ideals, seeking to know the truth and serve the good in fellowship with Christ, my Elder Brother.

Real giving is sharing the little.

To have is to owe, not to own.

Unconsecrated wealth of Christians is the greatest hindrance to the Church's progress.

Thousands today in every land know by personal experience that prayer is the mightiest force in the world. Do you?

"What, giving again?" I asked in dismay.

"And must I keep giving and giving away?"

"Oh, no," said the angel, piercing me through.

"Just give till the Father stops giving to you."

The Boy Life of David

Rev. J. R. Bardelmeir of the Presbyterian Church, Greensburg, Indiana, has been giving dramatic Bible monologues at the evening services which have brought large crowds and many favorable comments. The outline of the dramatization is given below. In the printed program Mr. Bardelmeir points out a specific spiritual lesson in each act. Act One shows God's Protecting Care; Act Two, God's Glory Revealed in Nature; Act Three, God's Enemies Rebuked; Act Four, God's Goodness Exemplified.

ACT ONE

I. Sam. 16:11

Scene—David Slaying the Lion.

Place—Out in the Field.

David Soliloquizes; His Thrilling Experience.

He is inspired to write Psalm 23.

ACT TWO

I. Sam. 16:23

Scene—David Rehearsing His Music.

Place—In the King's Garden.

Time—At Eventime.

David Soliloquizes on God's Glory.

David is inspired to write Psalm 8.

ACT THREE

I. Sam. 17:15-20 and I. Sam. 17:45-47

Scene—David is Sent to the Brothers; David and Goliath.

Place—Bethlehem; and Battlefront.

David Soliloquizes about the Battle.

David Meets Goliath.

ACT FOUR

I. Sam. 24:4-13 and I. Sam. 26:7-25

Scene—David Spares Saul's Life.

Place—The Wilderness of Gibeah.

David Returns the Spear to Saul.

HOW DO WE HEAR THE GOSPEL?

Frequently I have an opportunity to preach by radio. It is a thrilling experience. To stand before the gleaming microphone and speak in a tone no louder than an ordinary speaking voice, and to realize that the words are being winged across half a continent by this miracle of modern science,—this is one of the great preaching experiences.

Yet I never turn away from the microphone without the dull and disappointing sensation which possesses me when I realize that ninety-nine out of a hundred people who listen in, turn away from the earphones or their loud-speaker, after I am done, with the remark, "Well, his voice didn't come in so well tonight!" or, "How I wish we could get rid of this static!" Only one in a hundred will think of saying, "God be merciful to me, a sinner." To most of them a radio sermon has become a more or less successful stunt in broadcasting technique. And the message involved is completely secondary. This idea has spread to include the sermons we hear in person. We say, "That was a good sermon." We mean that it satisfied our critical taste as to the requirements of an artistic production from the pulpit. I wish I could teach the Christian church to sing and to feel that old Negro plantation song:

*"It's me, it's me, it's me, O Lord,—
Standin' in the need of prayer,
'Tain't my mother, 'tain't my father,
but it's me, O Lord,—
Standin' in the need of prayer."*

Bernard C. Clausen in *Pen-Pictures in the Upper Room*; Fleming H. Revell Company.

Coming Events

Federal Council of the Churches, Administrative Committee—New York, N. Y., March 23.

International Missionary Council—Jerusalem, March 24-April 8.

Federal Council of the Churches, Commission on the Church and Social Service—New York, N. Y., March 29-30.

International Convention of Disciples of Christ—Columbus, Ohio, April 17-22.

United Stewardship Council—Nashville, Tenn., April 27-28.

General Conference, Methodist Episcopal Church—Kansas City, Mo., May 1—

African M. E. Zion Church—St. Louis, Mo., May 2—

World Conference on International Justice—Cleveland, Ohio, May 7-11.

General Conference Methodist Protestant Church—Baltimore, Md., May 16—

Southern Baptist Convention—Chattanooga, Tenn., May 16-20.

General Assembly of the Presbyterian Church, U. S.—Atlanta, Ga., May 17—

General Assembly of the United Presbyterian Church—St. Louis, Mo., May 23—

General Assembly of the Presbyterian Church in the U. S. A.—Tulsa, Okla., May 24-31.

The Chicago Theological Seminary; Dedication Week—June 3-10.

The Chicago Theological Seminary; Triennial Convention—Chicago, June 5-7.

General Synod, Reformed Church in America—New York, N. Y., June 7-13.

General Assembly of the Church of the Nazarene—Columbus, Ohio, June 13-26.

Northern Baptist Convention—Detroit, Mich., June 16-21.

Baptist World Alliance Congress—Toronto, Canada, June 23-29.

National Education Association—Minneapolis, Minn., July 1-6.

World's Sunday School Association Convention—Los Angeles, Cal., July 11-18.

General Conference of the Seventh Day Baptist Churches—Riverside, Calif., July 23-30.

Quadrennial National Convention, Evangelical League, Evangelical Synod—Milwaukee, Wis., August 7-12.

National Association of Workers Among Colored People—Winston-Salem, N. C., August 14-19.

World Alliance for International Friendship Through the Churches—Prague, Czecho-Slovakia, August 24-30.

Continuation Committee, Universal Christian Conference on Life and Work—Prague, Czecho-Slovakia, August 31-September 5.

National Baptist Convention—Louisville, Ky., September 4-10.

Biennial National Convention, Evangelical Brotherhood, Evangelical Synod—Indianapolis, Ind., September 16-19.

Convention of the United Lutheran Church—Erie, Pa., October 9—

General Convention of the Protestant Episcopal Church—Washington, D. C., October 10—

Federal Council of the Churches, Quadrennial Meeting—Rochester, N. Y., December 5-12.



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BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

Adventure by B. H. Streeter, John MacMurray, Alexander S. Russell and Catherine M. Chilcott. The Macmillan Company. 247 pages. \$2.00.

The first four lines of Streeter's introduction are sufficient to tease the most jaded theological appetite. "It is in one sense a sequel to my book *Reality* . . . not a collection of detached essays but "the outcome of a continued effort at corporate thinking on the nature of science and religion, and on their relation to one another." These authors remark the dynamic and adventurous quality in the point of view of thinkers in regard to science, morals, and religion. Says Dr. Russell, "Science at the present moment is getting away from the intellectual pharisaism of recent years and becoming adventurous; and it is finding it good to be adventurous." John MacMurray believes that the terms "scientific" and "Christian," properly understood, are synonymous. Both preach the life of faith, for both ground knowledge upon activity. Science views the life of knowledge as a practical activity for the removal of ignorance. This is the Christian attitude to life as a whole.

Dr. Streeter in two long chapters, *Moral Adventure* and *Finality in Religion*, deals with a sure hand, first, with some of our most vexing problems, notably the ethics of sex, marriage and divorce, etc., and then with the problem of the incarnation. "The doctrine of the incarnation is, in effect, the ascription of adventure to God. It asserts an emergence of the divine on the plane of history, which is in one sense final, but in another is the inauguration of an era of creative spiritual activity which admits of no finality."

The closing chapter, by Catherine M. Chilcott, examines the significance of Christian belief as a challenge to personality, personality involving two elements, the universal and the individual. "The characteristic of myth, as distinct from historical record, is to present eternal law symbolized in particular fact. It derives value, not from its incidence in space and time, but from the significance of the eternal truth which it symbolizes." The relation of myth and reality is most clearly and helpfully presented.

The book contains a feast of good things on a host of unsettled problems of religious thinking, and may confidently be judged as one of the great contributions to religious thought in our times.

W. D. K.

The Life Eternal: Here and Now, by Alexander Nairne. Longmans, Green & Company. 173 pages. \$1.40.

Professor Nairne builds his thesis on the theory that scriptural teaching comes to its highest level in the Johan-

Religious Best Sellers

WE want this department to be the most representative survey of active religious books available. To that end we shall be glad to include the information from stores which may not yet be listed in the column. A line to the editor will bring to such stores the month report card.

Stores of the Methodist Episcopal Church, South

New Studies in Mystical Religion—Jones.
Ministerial Ethics and Etiquette—Harmon.
Present Day Dilemmas—Gilkey.
Walking with God—Harrell.
Fishers of Men—Clarke.
Christ at the Round Table—Jones.

Stores of the Southern Baptist Convention

Lord, I Believe—Lee.
Messages of Mercy—Wharton.
Life Beautiful—Appleby.
Gospel According to Mark—Morgan.
Doran's Ministers' Manual—Hallock.
Lottie Moon—Lawrence.

Stores of the Presbyterian Church in the U.S.A.

Impatience of a Parson—Sheppard.
Lenten Sermons—Greenway.
Christ at the Round Table—Jones.
His Last Week—Ward.
Bridge of San Louis Rey—Wilder.
Life of Prayer in a World of Science—Brown.

United Lutheran Publication House, Philadelphia

Social Problems—Fischer.
Catechism in Christian Worship—Swank.
Story of the Church—Jacobs.
The Jesuits—Strodack.
Life Service—Traver.
The Man Nobody Knows—Barton.

Methodist Protestant Book Concern, Baltimore

Christ at the Round Table—Jones.
Man Nobody Knows—Barton.
What Shall I Do With Jesus—Gateway to the Stars—Morrison.
His Last Week—Ward.
With Christ Through Lent—Darms.

The Pilgrim Press, Chicago

Christ at the Round Table—Jones.
Gentlemen, the King—Oxenham.
Shoddy—Brummitt.
Does Civilization Need Religion—Niebuhr.
Impatience of a Parson—Sheppard.
Religion of the Spirit—Tittle.

W. P. Blessing, Chicago

Resurrection in Our Street—Stewart.
Pilgrimage to Palestine—Fosdick.
Adventure—Streeter.
Christ at the Round Table—Jones.
Man Nobody Knows—Barton.
His Last Week—Ward.

nine material with special reference to the Fourth Gospel. The central element in that gospel and the most worthwhile thing in all other religious literature is the mystic consciousness that God tabernacles himself in men and that men live in God.

So eternal life is the life of spirit, not of sense. It is not necessarily a future life. It may be. No man knows. But eternal life is life in fellowship with God here and now. Those who have gone on still live in influence ever increasingly potent. It matters little whether there be individual and personal immortality so long as this mystic unity with loved ones and God is possible now. The future we can trust with him and the living of eternal life as contrasted with non-spiritual existence here and now gives us strength to face death with trust.

This is a thoughtful little volume which leaves the problem of life after death just where it has always been for thinking people, namely, in the realm of conjecture, while at the same time it gives all the solace, strength and hope that can possibly be given on the basis of a realizable present spiritual experience.

H. W. H.

In Tune with the Finite, by Thomas L. Masson. The Century Company. 266 pages. \$2.50.

This volume of essays appearing under a general title antithetical to Ralph Waldo Trine's "In Tune with the Infinite" is stimulating. The subjects dealt with are highly practical. Perhaps among the best essays in the work are *The Game of Writing* and *Do You Know How to Read?* Being an editor of standing, Mr. Masson's advice about the writing game is very worthwhile. He is also a prodigious reader and his advice on how to read is timely. One might question the legitimacy of his tendency to blame decadent European standards as much as he does for current American evils, but in the main it is an excellent book with much that is helpful and suggestive for a better common life.

Some of his most suggestive titles are *Is American Civilization Advancing?* *The Boy Industry*, *Nietzsche and Young America*, *Can Courage be Cultivated?* *Yes*, and *The Joys of an Unbalanced Diet*.

H. W. H.

The Unique Status of Man by H. Wildon Carr. The Macmillan Company. 216 pages. \$1.75.

This book contains the lectures delivered by Dr. Carr under the auspices of the New Era Foundation of the University of Southern California. These lectures were delivered in the spring of 1927 under the general title: "The Free Will Problem in the Light of Modern Scientific Development." The aim of the lectures was to trace the emergence in modern philosophy of the positive

Have You These

PRESENT-DAY DILEMMAS IN RELIGION

By Charles W. Gilkey, D.D. \$1.50



HERE are six messages of a scholarly Christian who has traveled widely and observed wisely the important events for humanity and history which have been crowded into our time and their relation to religion. How, through the dilemmas they have occasioned, mankind can be led into richer spiritual fellowship uniting

all ages and both sexes, of different theological concepts and temperamental characteristics, the author frankly and keenly discusses.

This book contains much that is fresh. It is the work of a mature mind, richly expressing itself on subjects that concern all who seek the freedom that comes with truth. \$1.50

MEXICO PAST AND PRESENT

... a book for those who want the truth!

By DR. G. B. WINTON \$2.00

THIS IS A MASTERLY WORK, beginning with the first-known Mexico, its native Indians, and then going by direct steps through the days of the Spanish conquest and leadership to the attempts at the new republic. It gives a full and convincing record of the Mexico under Diaz, Madero, Carranza, Obregon and Calles.

"Mexico, Past and Present" is one of the outstanding books of international import published during this decade. Above all, it does not side-step the questions of oil rights, the Church and the supposed Socialism of the Mexican government.

REALITY IN RELIGION

By Gilbert T. Rowe \$1.75

REALITY IN RELIGION might almost be called an introduction to contemporary religious philosophy. . . . The reader will mark dozens of quotable sentences. . . . It will add to the author's reputation as a fearless and scholarly thinker who is able to distinguish between the realities of religion and its ever-changing dress. —*Christian Advocate* (N. Y.)



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idea of freedom which gives man his unique status.

Dr. Carr is professor of philosophy in the University of London, but is at present acting as visiting professor in the University of Southern California. He is a Fellow of the University of London and the Royal Society of Literature. He has been connected with the Aristotelian Society almost since its foundation, having served as president and as editor of the proceedings of that society. He is widely known as an exponent of the philosophy of Henri Bergson. The book contains six chapters. The subjects are as follows: (1) The Theological Form of the Free Will Problem; (2) The Metaphysical Form of the Free Will Problem; (3) Empiricism and the Rise of the Idea of Natural Religion; (4) Mechanism and Scientific Materialism; (5) Mind and Nature and the Principle of Relativity; (6) The Positive Conception of Freedom Implied in Living Activity. Dr. Carr says that the idea of freedom originated in the Christian conception of man's relation to God and shows that the problem it raises first became explicit in Christian doctrine. That problem was involved in the philosophical interpretation of history which Paul made the ground of the Christian revelation. The author shows how "that problem was taken over by philosophy at the Reformation and has now become transformed from a problem of the relation of the individual soul to God into the more general and yet profounder problem of the relation of mind to nature."

P. H. Y.

Christianity as Life, by Edward Grubb. Doubleday, Doran & Company, 282 pages, \$2.50.

"Christianity means, above all things, action and life according to the spirit of Christ, the risen Christ, who lives forever among us." This quotation from Fogazzaro, the saint, embodies the thesis of Dr. Grubb's remarkable book. In the "British Weekly" it was recently stated that if the church is to regain its prestige she must emphasize conduct rather than dogma. The author has furnished just the book for that new emphasis, and it is readable as well as scholarly. It is divided into four parts: The Religion of Jesus, The New Life, The Christian Church, and Christianity in Human Life. There are three facts that stand out all through the book. First, that Dr. Grubb is well versed in the history of Christianity and in Biblical criticism. He gives the

reader a veritable storehouse of valuable and useable information on these subjects as he develops his theme. Second, that he is a Quaker. There is, however, no sectarian or polemic touch to anything he says. Third, that he is anxious to do his part to bring "reality" to the preacher's gospel of today. He does this very effectively. We would recommend this book to any "impatient parson."

T. C. B.

Judaism and the Modern Mind, by Maurice H. Farbridge. Macmillan, \$2.25.

The author of this book is both a modern scholar and a traditional Jew. His purpose is to persuade the intellectual Jew to remain true to the orthodox faith of his Fathers. He does this in two ways; by considering the intellectual difficulties presented by Judaism, and by arguing for the validity of the Jewish tradition of life.

Judaism has ever been more of a way of life than a systematic body of theological thought. In his discussions of the modern substitutes for Judaism, the authority of the Bible, and the relation between miracles and faith Dr. Farbridge is on the defensive. His apologetics are much the same as a Christian would employ, except that he clings to the unity of the Pentateuch. The most interesting portion of the book is the argument for the validity of the living tradition of Jewish life and his discussion of the emotional and imaginative appeal of Jewish worship and custom.

The writer has twice had the privilege of speaking in orthodox synagogues where hats were kept on, and where the traditional Jewish music was effectively rendered. To him there seemed to be real power in the ancient Hebrew forms of worship, much more so than in the Reformed Jewish temples.

J. R. S.

A Short Psychology of Religion by G. J. Gordan. Harper and Brothers, 160 pages, \$1.50.

Before commenting on the contents, I must say that upon receipt of this volume I looked at the title and, observing the size, wondered how such a subject could possibly be treated in such a small volume. I was most agreeably surprised.

The author has in this short space of 160 pages succeeded in giving a very concise and readable presentation of his subject. The usual volume of psychology of religion is very technical and primarily written for the advanced stu-

dent. The author here writes in an interesting and thoroughly helpful manner on the most vital problems with which the psychologist is concerned in the field of religious experience. The chapters cover:—Roots of Religion, Religion of the Child and Adolescent, Sin, Conversion, Prayer, Worship, Belief and Corporate Religion.

The numerous references to outstanding source books by the recognized leading psychologists and the skill of the author in weaving them into the development of his theme make the book of considerable value, not only to the ordinary reader but to the student of psychology as well. There is a satisfying element in the author's treatment to the conservative minded student. At the same time there is a generously liberal attitude throughout.

O. V. D.

* * *

Faith and Order: Complete and official record of the Lausanne Conference. Edited by H. N. Bate, Canon of Carlisle. Geo. H. Doran Company, 534 pages, \$2.50.

The roll of this conference is a rollcall of Christendom, aside from the Roman Catholic Church, whose absence from the Aula was as detrimental to its true interests as that of America from the League of Nations. The pages of this report are like the laminae of a cross-section revealing an inspiring unity of sincere and friendly thinking on the great matters in hand. Many of the pages fairly tingle with ardent desire, and all the great utterances, like Ephesians, are "theology cast in the form of a prayer."

The speakers of whom this is characteristic were representative of the whole body; to name just a few out of many: Soderblom, Headlam, Cadman, Monod, Lew, Banning Sands, Tourian, Germanos, and over all and through all, as if Christ himself were interceding, Bishop Brent. Indeed the set addresses are almost overweighted with solemn consciousness of the occasion's momentous import. There is a caution and an anxiety to be loyal to convictions without being reactionary that put brakes on spontaneity and saving humor. But of course humor in three languages at once is not guaranteed even by the gift of tongues!

This volume will be a landmark by which to judge future trends of the movement toward unity, of which movement there is no question. They are also a lode well worth working for the gems embedded. Dr. Brent's sermon and Dr. Deissmann's address are examples. Such a statement as that of Monod and Heiler on the sacraments, although unofficial, is a rich find; such a practical suggestion as that of the Bishop of Bergen, calling for the establishment of an inter-church periodical to be published in English, German, French and Greek, should be followed up. It is a magnificent project for some layman to underwrite.

And, speaking of laymen, if the spirit of Robert H. Gardiner was a listener and witness, what would have been his emotions when the conference closed? At least not entirely of disappointment. Nobly representative of a church that emphasizes continuity in progress, he would have discovered many harbingers of a better day. Even the failure to come together as one body at the Lord's table, which haunted the closing hours of the conference with a sense of shame, as a demonstration of how the



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body of Christ is broken by sectarianism as by sin, will be a symbol, a definite gauge, for future use. Nor, intrinsically, is the formal act the main thing. From the first page to the last the implied creed of the whole conference may be stated in the words of Prof. Balanos of Athens: "We are severed from each other by differences of rite, of order, of dogma, I know; yet Christ said, 'hereby shall all men know that ye are my disciples, if ye love one another' . . . the sacred bond of love ought not to be broken by differences of thought or usage."

Therein spake common sense. One lays down this volume with the conviction that just as war will never be abolished by experts in diplomacy and strategy, so sectarianism will never be abolished by ecclesiastics and sacerdotalists but by common sense, and that, where it chiefly reposes, in the laity.

R. E. B.

An Explorer of Expanding Horizons: William Edgar Geil, by Philip Whitwell Wilson. George H. Doran Company, pp. 372, \$4.00.

Those who have read his many reviews and articles in the "Times" magazine and in other places, or who have read his other books know that Mr. Wilson always writes something worth read-

ing. The breadth of vision and a well-nigh encyclopedic information about world affairs, coupled with a charming and lucid (someone has well said, vivacious) style, make his work easy reading. In this biography the author has produced something which is reminiscent of the "Travel Diary of a Philosopher," perhaps it was because his material was the travel diary of a great evangelist. Mr. Geil is a character little known to this generation, but he was a brilliant and popular evangelist in his own day and certainly the most widely traveled man of his generation. His travels took him into every continent save South America. He was the first white man to trace the Great Wall of China from the Yellow Sea to the confines of Tibet. In one journey he traveled 120,000 miles, much of it on foot. The book is interesting, not only as the biography of a great Christian character and as an interpretation of his impressions of the peoples and places visited and their religions, but the book is of interest because many of his travels were made under commission as an impartial investigator of the work of missionaries in that bomb throwing age when Christian missions were under fire at the beginning of this century. This volume is unique in the field of modern biography. W. D. K.

The Jesuits, a historical study by H. Boehmer. The Castle Press. 192 pages. \$1.25.

This work is a translation by Paul Zeller Strodach of the fourth revised edition of this important piece of scholarship in the original German. Dr. H. Boehmer was professor of church history in Leipzig University until his death on March 25, 1927. In this particular field he was considered one of the world's greatest authorities. His most especial interest lay in his study of Luther in relation to the Reformation and the Catholic Church and the Company of Jesus called the Jesuits. He made an intensive study of Ignatius of Loyola who was the founder of this order and in his first chapter includes much valuable material on this character. Dr. Boehmer is such an impartial scholar that he is today appreciated by both Catholic and Protestant alike. In his continued discussion in this volume the author shows the origin of the order perpetuating the spirit of Loyola and their strength at their highest period of influence. He also mentions in full his reference works in a worthwhile bibliography. Dr. Boehmer shows the Jesuits to have been responsible for the salvation of the spirit of the Roman Catholic Church in a time of stress when the tide of Protestantism was rising so rapidly that it seemed inevitable that the Roman Church would be lost. After a papal bull forever condemning this order the author shows its revival in the nineteenth century as an asset and a liability to its own church and a menace to the church it opposes. Students of church history will be delighted with this scholarly work made available now in the English. R. W. A.

* * *

The Jesuit Enigma, by E. Boyd Barrett. Boni & Liveright. 350 pages.

Before coming to the United States Father Barrett had considerable consideration here through his books and articles. He has been recognized, even outside of Catholic circles, not only as the outstanding psychologist of his order but probably also of the entire Catholic Church. He came to America with the promise that he would here be afforded larger opportunities for carrying on his work, but was, instead, assigned to teach catechism at Georgetown University. He was so hindered or actually blocked at every effort at self expression that he soon came to realize that his transfer from Ireland was merely a preliminary step in his forthcoming dismissal from the Society of Jesus. Such a dismissal in Ireland, where he was enjoying considerable popularity, might have been embarrassing to his accusers. While there never was any charge of unorthodoxy brought against him, his lectures at Fordham University were censored in advance and a series of articles appearing in the "Catholic Weekly," America, were suppressed. At last he found the doors of the Jesuit house in New York closed to him.

Father Barrett writes of his twenty years as a Jesuit without malice. While to him the Society of Jesus is no more the Catholic Church than the White Horse Guards are the British Empire, it still remains the great enigma. He tells of "wealth that is evangelical poverty; equivocation that is truth; laxity that is purity of doctrine; wrongs rendered good by the end in view; gross disobedience that is holy docility; rotting idleness that is meritorious labor in the

Something for Every Minister to Think About

How Hundreds of Churches Are Reviving the Interest of Both the Young and the Indifferent

THE experienced minister well knows that while church and Sunday school have their indispensable and all-important part in forming and strengthening character and loyalty with both young and old, the number of hours per week in which they touch the individual's life is a pitifully small percentage of the whole.

The work of the church is by no means finished when services are dismissed. Completely to lose contact with the flock at other times is disastrous, not only from the standpoint of keeping them safely within the fold of the church itself, but for the human reason that the recreational and social hours, especially as they involve countless worldly temptations and pitfalls, admittedly have a vital influence on character and ideals.

Modern thought acknowledges that recreation is a human necessity—an exigent safety valve. Physicians today emphasize its essential value to health and life itself.

Hence a movement—and a highly successful one—among hundreds of forward-looking churches to provide wholesome recreation for their members under their own wise leadership and supervision. It is a surprisingly simple matter today, regardless of whether the church be poor or wealthy, to inaugurate a recreation club or social center. If the activities be safely limited to certain proven successful lines, the project is automatically self-supporting. And always the influence of the church is definitely present and active.

In this simple human way social contacts are developed which the church could acquire by no other means, and support for the church is obtained which otherwise would be impossible.

Of all the recreational activities which have been entered into by hundreds of churches, the most successful—universally successful from every point of view, spiritual, moral and financial—has been the installation of church Billiard Tables and Bowling Alleys. Not only are Billiards and Bowling extremely popular with young and old, men and women, but they are self-supporting, a very necessary consideration. Their many advantages are given in a very interesting letter from the pastor of a small country church of only a hundred and fifty members. He says:—

"Billiards and Bowling takes precedence over all other forms of church recreation to my mind. The equipment requires merely floor space—no high ceilings. Furthermore, they are *easily managed*. The item of discipline is a minor matter. A good custodian can easily keep perfect order.

"They are *distinctly a social agency*. In our Alleys there is sufficient room for those who are not Bowling, to sit and visit. I have seen *some splendid social contacts cemented through this medium*.

"They are a *financial asset* to our church. Don't get me wrong. They are no gold mine but they do pay a small margin on the right side of the ledger each year. Nor would I want to make this the major consideration, but it is one which every church finds necessary to consider."

Practical Plans

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There are many more, in all parts of the United States.

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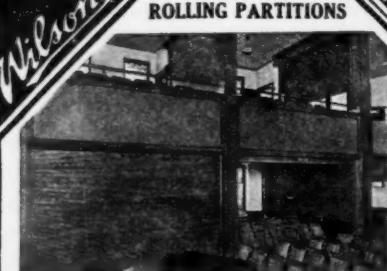
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vineyard; astute and cunning diplomacy that is dove-like simplicity; heroism that is the offspring of fear; chilling indifference that is the charity of Christ."

He does, however, give the reader a more human view of the Jesuit than is usually found in literature. Instead of a fictional character, personifying either the greatest virtues or the greatest treachery, he is pictured as anything but interesting. "The essential note of character," says the author, "is neither strength of will, nor duplicity. It is repression. The Jesuit is dehumanized by repression." Instead of being learned, his education is confined to the study of dusty tomes. Of science he knows nothing. He is usually narrow minded, vindictive and jealous of his associates and superiors. Instead of the Society being loyal to the Pope and the church it has not infrequently been openly disloyal to both and more often covertly so.

E. D. L.

The Life of Paul by Benjamin W. Robinson. University of Chicago Press. 268 pages. \$2.00.

This is a new and revised edition of a book first printed in 1918 which has gone through eight impressions and is recognized as a foremost text book dealing with the life of Paul. The new edition brings the bibliography up to date. It incorporates the latest findings of scholarship in the New Testament field regarding the life and work of Paul. A new section has been added dealing with the religion of Paul.

Dr. Robinson's book is concise in its statement and it would be hard to imagine a better book for a minister to read who wishes to be himself abreast of the present position taken by careful scholars upon the life of the great apostle. In Appendix Four, there is a suggested outline of the life of Paul with chapter and paragraph headings which the author suggests a person might write out for his own fuller acquaintance with Paul's life. Such an enterprise would be well worth the careful attention of a minister's study during a period of six months.

J. E. R.

The Heresy of Antioch, by Robert Norwood. Doubleday, Doran & Company. 303 pages. \$2.50.

This work is not a history or biography of Paul but rather an interpretation of his life. The author seeks to portray the apostle as a modern man. It is stimulating occasionally for its suggestions of unknown possibilities, such as, for example, the hint that the Jesus of Luke's gospel may have been a picture of Jesus passed on to Luke by Paul. The whole approach to Jesus in fact is through Paul. Paul met the risen Christ on the way to Damascus in a mystical experience and Norwood believes in the resurrection of Jesus not because of the gospel accounts, which he thinks inadequate proof, but because of Paul's experience of the risen Christ. Paul is thought of essentially as a mystic and only as an experimenter in theology.

H. W. H.

Old Time Church Drama Adapted, by Phillips Endecott Osgood. Harper & Brothers. 290 pages. \$1.75.

The Sinner Beloved, by Phillips Endecott Osgood. Harper & Brothers. 247 pages. \$1.75.

These two books contain very practical dramas and plays for the church

and the church school. With an appreciation of the value of simple dramatic services in the church and with an understanding of the practical problems in the use of drama by the local church, the author has arranged a number of the too-much-forgotten mystery and morality plays and some Biblical plays in a way which may be very useful to church school folk. In the "Old Time Church Drama Adapted," are such dramatic services as The Feast of Lights (Greek: from the fourth century), The Burial of the Alleluia (Gothic: approximately the eleventh century), The Boy Bishop (French and Saxon: approximately the eleventh century), The Quem Queritis (Gothic: from the tenth century). In the "Sinner Beloved," are such as The Sinner Beloved (a drama of the prophet Hosea and of the ideal of redemption), Shepherds All? (a little miracle play of Christmas eve), for children or young people, The Gift of Sely (an allegory), As It Was in the Beginning (a brief morality play of true education. Some of the plays given in both of these books should find wide use.

F. L. K.

The Bible

The One Book, by Warwick James Price Winston. 259 pages. \$2.50.

Our Bible, by William Holloway Main. The Judson Press. 151 pages. \$1.00.

The two books seem to have a common purpose and they were received within a few days of one another. Both writers have sought to place the historical and critical information regarding the Bible in popular language for preachers, Sunday school teachers and pupils and the general reader. Both are illustrated with many interesting manuscripts and tablets.

"Our Bible" seems to have been prepared with youth in mind. The chapters are shorter and there is appended a list of questions for discussion to each one. It would make a splendid volume for senior and adult classes in the school. "The One Book" has been prepared for the more mature reader and not alone are its discussions of greater length but the scope is broader. For instance it gives a rather complete chapter on apocryphal books. The smaller book passes over this question.

Both books discuss modern versions but neither includes one of the most interested American productions, "The Thompson Bible." The Winston book possesses a complete index which to the mind of the reviewer is an essential to a book of this nature. The Judson Press volume would be much improved by the addition of one.

Both are written in a spirit of loyalty to the faith of the church and a devotion to the Scriptures and with a degree of scholarship which will win friends wherever they may go.

W. H. L.

The Study Bible. Various editors. Doubleday, Doran & Company. \$1.25 per volume.

Here is an offering in commentary helps which the reviewer feels will be welcomed by the clergy. The books offered are not commentaries. Each volume consists of two parts. First the editor has sought to interpret the most important passages of the books by quoting from many authorities. Thus each text is explained by a symposium. Then the second part consists of a criti-

cal analysis and review of the whole book.

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Other volumes will be noted as they are ready. W. H. L.

* * *

Social and Political

The Outlawry of War, by Charles Clayton Morrison. Willett, Clark & Colby. 332 pages. \$3.00.

Starting with the premises that war is unnecessary and the greatest scourge of modern civilization, the author approaches the theme from four angles. One, that the problem of war must be disentangled from all other controversies, and, thus isolated, brought directly before the nation for a yes or no decision; a second, that war is an institution, legal, established, and supreme; a third, that it can be abolished only by disestablishing it; the fourth, that it can be disestablished only by putting in its place an institution of peace.

In very clear and comprehensive language, Dr. Morrison presents the present crisis in the peace movement in America, which is gaining converts by the thousand, and bases his commentary upon the local and international councils such as the Hague Tribunal, the Geneva Protocol, the League of Nations, the World Court, etc., which have marked the decade of reconstruction since the World War, and which may be interpreted as the nations finding themselves in efforts to international intercourse and welfare.

The author represents a true cross section of the profound revolution in the way men look at war today. In the offing, appearing upon the horizon as a dark cloud, is the intense dread of what the next war will be. It will start where the last one left off. Warfare will be touched with a refined technique which will annihilate nations in a day. High time that the ordinary layman arouse himself to the saving of civilization, to the substitution of real law and a real court to execute it. This is the panacea suggested by the author.

Since the individual is the unit in the state, the process of the outlawry of war begins with him. Then "mass conversion" and then enactment of international legislation with judicial and executive functions centering in one body politic.

But the fly in the ointment is the cry—self defense. This will not be needed when an international conscience is established and through its functioning body administers that which should mean universal prosperity, contentment and the enforcement of peace. All bodies now established, courts, treaties, tribunals, etc., are but arbitrations and conciliation agencies with no final executive punch.

Thus a real world court with real international law will bring about that which Tennyson visioned in the parliament of nations, the brotherhood of the world.

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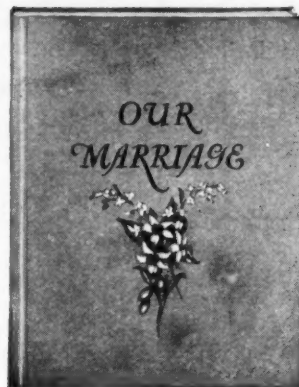
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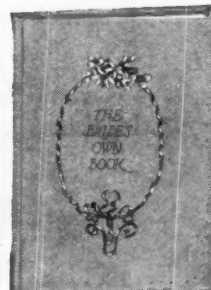
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This book stands by itself; it occupies and elucidates a field quite technical. May its leaves be for the healing of the nations. It is so successive in thought and graduated in theme that one grows, while reading it, an international mind.

The treatment as applied by the author should start a twentieth century reformation. Would that every student in every college of the land might have it as collateral reference in his studies on government and international relations. A most valuable contribution to the generation. Worth more than three dollars of any man's money. H. H. P.

Prohibition and Christianity; and Other Paradoxes of the American Spirit, by John Erskine. Bobbs Merrill. \$2.50.

A pleasant surprise awaits the reader of this book for it is much better than either the cause of its appearance or its title would lead one to expect. Apparently in an endeavor to capitalize the popularity of "The Private Life of Helen of Troy" a number of magazine articles, commencement addresses, and other writings by the same author were gathered together and given the sensational title of "Prohibition and Christianity." But the material presented is interesting, far more so than "Helen of Troy" was to the writer. The book is really a rare collection of illuminating interpretations and intellectual pinpricks for the sluggish brain.

The title essay is the least interesting in the book, but worth reading. We must develop a new apologetic for prohibition, and Mr. Erskine's fulminations may help to drive us to it. But the truly interesting part of the book is the analysis of the American spirit, the interpretation of French life, the emphasis upon traditions (especially those that link us to the soil), the presentation of art as an end of life, and various meditations upon the purpose of education. If you feel yourself too closely bound to the practicalities of life, you will find Mr. Erskine a delightful guide to the land of poetry, art, and dreams.

J. R. S.

* * *

Hymnals

The Voice of Thanksgiving No. 4. Edited and published by the Moody Bible Institute, Chicago. 400 pages.

The Hymnal for Young People. Edited by Milton S. Littlefield and Margaret Slattery. Published by A. S. Barnes & Company. 326 pages. \$1.25.

American Student Hymnal. Edited by H. Augustine Smith. Published by the Century Company. 443 pages. \$1.75.

Of making hymn books, there seems to be no end. The three mentioned above are listed in order of their importance. "The Voice of Thanksgiving No. 4" is well printed and bound and contains both many of the great historic hymns of the church and a large collection of gospel hymns. According to the preface, the purpose of the book is to "put before the worker and worshipper an abundant treasure of song clearly uttering the glorious truths of the Christian faith." Taken as a whole, this Bible Institute book is a greatly improved type of the sort of hymn book first made popular by the Moody and Sankey "Gospel Hymns."

"The Hymnal for Young People" is very much superior to the hymnal just mentioned. Care has been taken that both words and music shall be of a high

order. One is a bit repelled by the title, "The Hymnal for Young People." Why claim everything in sight? Would not, "A Hymnal" have been enough? While a thoroughly fine book, suitable for use in young people's groups anywhere, there is nothing particularly outstanding about it except the chronological index of the hymns which is of very great value. The hymns are not only indexed chronologically but by their source, as Greek, English, American, Scotch and Irish.

The "American Student Hymnal" is so much in a class by itself as to be almost eccentric. The putting forth of this hymnal was an adventurous undertaking with all the daring of youth itself. Strictly speaking, the book is not a hymnal. It is a college song book, the bulk of whose selections are hymns. A good many selections can not by the widest interpretation be called hymns. Are Walt Whitman and Arthur Hugh Clough also among the Christian hymnologists? The inclusion of about ten songs in other languages than English seems a bit freakish even if there are many foreign students in American universities. It does not seem in the best of good taste that the author of the largest number of hymns included from any one person, should be an assistant editor of the book. The reviewer regrets that a third stanza has been added to the inspiring song beginning, "I Would Be True," a stanza which is decidedly an anti-climax.

But these are minor defects. The book as a whole is full of challenge. It is a book which every minister ought to have in his library. Every college choir, at least, will wish to be well-supplied with this book. The grouping of the hymns is on the whole very significant, although, it seems too bad to group the Christmas and Easter hymns under the title, Holidays. Such groupings as The Quest for God, God of the Open Spaces, God of the City Streets, The White Comrade, Follow the Gleam, Social Justice, and The House of Brotherhood, are fine.

About one hundred new tunes appear for the first time in this hymnal including Asa's Death from "Peer Gynt" and Wagner's "Pilgrim Chorus." Many of the tunes seem to have been written to order for the book for they are dated 1927 and since they have not yet had the test of use, it is doubtful how many of them will be of permanent value.

The last part of the book is especially good in the material which it offers in the way of unison and responsive reading and prayers which can be used in the service of worship. J. E. R.

* * *

Fiction

Shoddy, by Dan Brummit; Willett, Clark & Colby. \$2.00.

Once a month I use a book review in my church. What a contrast between "Elmer Gantry" and "Shoddy." The one was a caricature, the other a characterization. The one represented an isolated individual, if indeed such an one ever existed. I never knew a minister so wicked as Elmer Gantry. The other is a creation, alas, too often representative. The book emphasizes the danger of becoming a product of a system, instead of making a system turn out real values for the man and Kingdom. Undoubtedly the Methodist Church has a system. It must have if it carry out the policy of insuring every minister a

church, and every church a minister. That policy heads up in an appointing power, the presiding bishop and the cabinet, with the bishop having the authority of expressing the last word.

The economy of the church, as relates to the Quarterly Conference, Annual Conference, General Conference, accentuates efficiency. "Is there any other business?" has an ominous sound for all of us ultimately as the district superintendent asks it at the close of a Quarterly Conference. But most of us would rather be sent to "Podunk" than have our name recorded in Year Book, with the suggestive letters after it, W. C.—without charge.

The system is not ideal, for churches and ministers are not ideal. After many years it is still a great social experiment. Dan Brummitt, the author, and editor of our Northwestern Christian Advocate, writes sympathetically, and yet critically.

The "system" is like fire. Fire hardens clay, and refines gold. What the system does to a man, depends largely upon what fiber he is made of before he gets into it. Peter Middleton, missing the Episcopacy, preserved his soul. Barletiney Bonabede, reached the Bishopric, but suffered moral collapse. Bishop Eberle won the General Superintendency and was not married. Col. Burlington and Mr. Dimont were also products of the grinding of the system. But countless laymen are not. The Book is a mirror. It does not distort images, it reveals them. It emphasizes the possibilities of the failure of success, and the success of apparent failure. It is a good book for a Methodist minister and layman to read or for any minister or layman to read, and then ask with disciples of old, "Lord, is it I?"

M. B. F.

The Light Beyond, by E. Phillips Oppenheim. Little, Brown & Company. 311 pages. \$2.00.

The minister who likes excitement of mystery and clean fiction knows that he is not going to be disappointed when he opens a new story by Oppenheim. This latest novel is concerned with a council of the world powers to consider new terms for Germany. In the background stands an international banker ready to advance a huge loan for the reconstruction of Germany if favorable terms are agreed on. There is an underground of suspicion that Germany is not playing fair and papers which both sides bid for claim to show huge preparations for the next war. A wealthy young American, Mark Van Stratton, happens to be in a position to control the fates and he does so with a courage which is amazing. A splendid story of international intrigue which will hold your attention until the last page has been read.

W. H. L.

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Doubleday, Doran & Company, Inc., in co-operation with The Christian Herald, announce a prize of \$2500.00 to be awarded to the contestant submitting the best religious novel before October 1, 1928. The contest is open to every writer, professional and amateur, in the United States and Canada. The prize novel will be serialized in The Christian Herald and will be published in book form by Doubleday, Doran & Company.

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Rev. Charles M. Sheldon, D. D., Author of "In His Steps."
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The rules governing the contest are as follows:

1. The novel must in content and spirit interpret the principles of vital Christianity to the modern world and express the purpose and motive of true religion without favoritism toward any one denomination. It need not necessarily treat of church or ecclesiastical problems, nor need it have ministers, missionaries, etc., as its main characters.

2. Manuscripts must be at least 50,000 words in length and must not exceed 75,000. Only typewritten manuscripts, double-spaced and written on one side of the paper will be considered.

3. The publishers and editors reserve the right to accept any manuscript not awarded the prize on regular terms. They also reserve the right to cancel the contest if, in the opinion of the judges, no manuscript presented is worthy of first place.

4. The prize covers magazine and serial rights. The winner will receive from the publishers a royalty of ten per cent on all copies sold by the publishers.

5. No manuscripts will be returned to the authors unless return postage is sent. Every precaution to prevent loss of manuscripts will be taken but the publishers will not be responsible should any be lost.

6. No manuscripts will be accepted for this competition after October 1st. Manuscripts must be submitted to The Religious Novel Contest, Care The Christian Herald, Bible House, New York City.

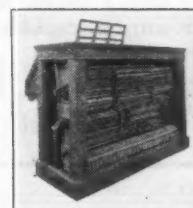
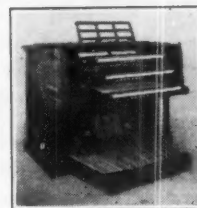
"LO, I AM WITH YOU ALWAY"

To many, Jesus is but a memory. To others and all who will have it so, he is contemporary. At Easter he came back to live with his friends forever. "Lo, I am with you alway." Nineteen centuries have not gone beyond him. He still walks just before us. He walks through our political life. He walks through the clash of governments in war and diplomacy and trade. He walks through our courts of law, through our mills and stores and offices. He walks through our clubs and homes and schools. He walks through our hearts. You have heard how sailors used to wonder at the icebergs that went on their way supremely regardless of wind and wave and storm and surface currents. They found it was because sevenths of the iceberg is beneath the surface and so those bergs are lead by the deepest currents of the sea. Some lives are like that. Surface things do not control them. Storms do not dominate them. They go far, while the flotsam and jetsam of our common lives are hurried on the rocks.

You can be like that. Let him guide you. When all the voices of expediency and cheap, immediate gain are crying to you, listen to his directions.

James A. Richards in *The Sufficiency of Jesus*; George H. Doran Company.

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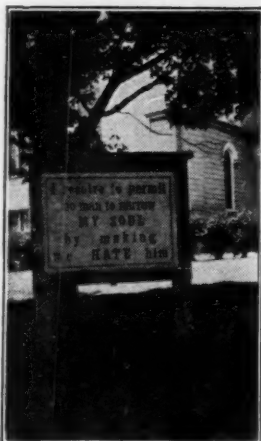
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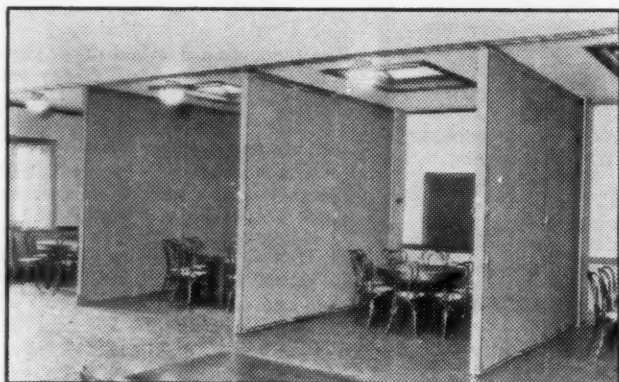
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Where time and eternity meet and blend.

A little less care for bonds of gold,
A little more zest for the days of old,
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring down the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little more zeal for established truth;
A little more charity in our views,
A little more thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years.
The book is closed and the prayers are said,
And we are part of the countless dead.
Thrice happy, then if some soul can say,
"I live because he has passed my way."
A. V. Barnes.

Bible Work in Mexico Prospers

"The religious laws of Mexico have not interfered with the work of the American Bible Society," says the Rev. Dr. William I. Haven, General Secretary, in announcing the appointment of Mr. H. T. Marroquin as the Society's agency secretary in Mexico City. Mr. Marroquin, a native son, is of the third generation of Protestant Christians and the first national to be appointed in Mexico to this position. In his connection with the agency, both as office assistant and, later, acting secretary, Mr. Marroquin, because of his nationality, has been able to make extended trips through the country preaching and promoting the work of the Society.

"Bible work has been increasing steadily," says Mr. Marroquin. "People are looking for the Bible with more interest than ever as they know it is the favorite book of Christians in Mexico who have always, even in trying circumstances, shown steadfastness in their faith."

Money talks; what does it say about you?

The darkest hour in the life of any young man is when he sits down to study how to get money without honestly earning it.—Greeley.

The Wonderful Story Of Woman's Place In The World!

"BEHOLD A WOMAN"—Matthew 9:20

A Sermon by Dr. W. J. Thompson, Hilo, Hawaii

Text: *A woman came behind him, and touched the border of his garment. . . . And she came and fell down before him.* Luke 8: 44-47.

"Behold a woman"—someone gives this advice: "Always give particular attention to the gospel narrative whenever a woman draws near to Christ! Faith would be stripped of its greatest triumphs; hope would be robbed of its supreme aspirations and love would lose its tenderest scenes of devotion if we should omit the stories of woman's contact with Christ."

The love that first bent over him on earth, the last brave acts of devotion at the cross, and the earliest greeting at his resurrection—all came from a woman!

There are many theories about woman's place in the world. G. W. Curtis is right when he declares, "The test of civilization is the estimate of woman." Dr. Cortland Myers declares, "Man may have been created first but if priority in time is to be the basis of value then the lower animals must be better than man! It is much wiser to presume that the great creator came to a climax in the making of woman, and thus reason that the best was reserved to the last!"

Good old Matthew Henry gives a suggestive comment: "Woman was taken out of man: not out of his head to 'top' him, nor out of his feet to be trampled underfoot; but out of his side to be equal to him!"

When Lucy Stone gave her lecture on *The Progress of Woman* she intimated that at the beginning only three callings were deemed proper for her to pursue. Today there are literally hundreds of different business and professional callings where women not only serve but also occupy positions of leadership. It would be easy for the writer to give a long list of American business women whose incomes are well over ten thousand dollars a year. Women occupy high positions such as governors of states, secretary of state, police commissioner, judges, U. S. diplomatic service. Like men, some of them have made mistakes. Like men, they rightly ask to be considered in the light of actual achievements. The highest horticultural honor in the U. S. (George Robert White medal of honor) has been won by a woman, Mrs. Alma

King. The world's leading authority on crustacea is a woman, Miss Mary Rathburn. The world's greatest specialist on fungus growths is a woman, Mrs. F. W. Patterson. It was a woman who first located the new star in Perseus. And in the realm of invention women have achieved astonishing success. During the past 10 years over 5000 patents have been issued to women, covering not only household equipment but the entire field of the world's industries and professions! Miss Beulah Henry has more patents than any other woman, 47 in all.

A leading American newspaper states, "It is probable that if the full story was told behind each invention that in many cases it would be found the idea originated in woman's mind!" The first patent ever issued by the British government was "to Thomas Masters, planter of Pennsylvania, for a new invention for cleaning Indian corn—Found out by Sybille his wife." Phebe Hanaford informs us that "Many of woman's inventions have been patented under a man's name!" A wonderful horse-shoe machine which makes a complete horse-shoe every three seconds was invented by a woman, but a man got the credit! The best stove ever invented was suggested by a woman, but the patent was taken out in a man's name! The invention of a cotton gin, popularly attributed to Eli Whitney, was due to Catherine Greene, who gave Whitney his basic idea for separating cotton from its seed by showing how this could be done by a hair brush! The patent was taken out in Whitney's name because of the prejudice it would have aroused if taken out in a woman's name! The first patent ever granted to a woman was in 1809. At the present time there are 50 patents a month being issued to women. The first newspaper in America was conducted by a woman, Margaret Draper of Boston! The original Declaration of Independence was printed by a woman, Mary K. Goddard. A gentleman professor informed a class of young ladies, "The brain of the average man is larger than the brain of the average woman. Now what does that prove?" A bright lady student replied, "It proves, sir, that the world is governed by quality, not quantity!" When the Hall of Fame was established at New York University in 1900, there was no pro-

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- 3 Young men who intend to enter the ministry immediately after graduation from college.
- 4 Those who feel that their training has been incomplete, or inadequate to bring them satisfaction and success in their work.
- 5 Those who feel the need of using their vacations for meditation, uplift and Christian fellowship.

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vision made for the election of women. In 1904 it was voted to have a separate hall for women. Not long ago it was unanimously voted that in future elections all discriminations as to sex be abolished! Thomas Richards informs us, "A woman wrote the novel that gave a race to freedom and herself to fame (Harriet Beecher Stowe.) A woman wrote the one song that will live out of that conflict—(Julia Ward Howe)." And in social service think of such names as Frances E. Willard and Jane Addams.

"Behold a woman." In religion women have ever taken a prominent part. Christianity and woman's progress go hand in hand. When a cynical American woman introduced a Japanese woman speaker with the statement that "we women have outgrown religion," the Japanese woman immediately replied, "My friend is mistaken! We grow not away from what shelters and defends us. My former faith, it is true, held out little hope for women. 'Better meet a snake than a woman,' 'Women and fools cannot be taught wisdom,' these, and similar teachings, filled me with despair. But I turned to the gospel of Jesus Christ and I found there a religion that not only includes women, but actually invites her co-operation! And I said That religion is mine. With it I can lift the

lowest of my sex to where they belong. Women of America, be true to him who has done so much for you, and who has special blessings for the womanhood of the world!"

Long ago a woman came behind Jesus seeking help and healing. When the Master asked, "Who touched me?" she came from behind him and fell down before him. Whoever you are, if you have been following BEHIND Christ come and take your proper place BEFORE him and he will bless you and make you a blessing!

A Funeral Manual

The minister may purchase a great variety of funeral manuals and form books, but perhaps none of these will be so useful as a book of his own making. Using a loose-leaf note book, he may insert typewritten forms which he desires, also poems that he desires to use. Clippings and quotations and poetry may be pasted into such a funeral manual and the minister will have the material which has appealed to him in one book, whereas in the average book there is much that he will never use. Into his own book, he may paste or typewrite certain portions of scripture and since he has a loose-leaf book, his sermon notes may be inserted in the same book. Such a manual grows as new materials are found and is always full of ready available materials upon which the minister may draw.

Rev. Lyman N. Lemmon,
Dry Run, Penn.

WHERE THE FLOWERS OF THE SPIRIT GROW

Years ago a flower show was held where the flowers exhibited were those grown only in the city of London. It is one thing to grow flowers in protected conservatories and under conditions that bring beauty to perfection; but it is another thing to grow roses and lilies in shadowed courts, in narrow backyards, on tenement window-sills, and on the tiles and flat roofs of apartment buildings. We read that even Queen Victoria came to see this flower display, for there, in that strange revealing of beauty, was manifested the triumph over the mean and sordid conditions of life. The most delicate and precious of our flowers, as one of our Canadian writers has pointed out, grow in the deep recesses and shadows of the canyons; and in like manner the flowers of the spirit, faith and love and joy and gentleness, grow where there has been suffering and sorrow, loneliness and obscurity.

Hugh T. Kerr in *The Gospel In Modern Poetry*; Fleming H. Revell Company.

THREE FORMS OF POWER

There are three forms of power by which the machinery of clocks is kept in motion. The first and the one of the oldest date is that of the weight suspended upon a chain or rope. The bulk and heaviness of the weight was always in proportion to the size of the clock, and the wheels were literally driven by the sheer force of the big weights as they slowly descended. The second is that of the spring, the band of steel coiled within its cylinder spending its strength in expansion, and forcing the wheels to revolve in its great desire to get free. The third is that of electricity, where the current is carried along the wire from the central battery. Silently, but almost irresistibly, the mysterious force operates upon the machinery, ensuring an accuracy and faithfulness which can be gained in no other way. And in these we have illustrations of how human life is carried on. Many of us go by weight. We are dragged down by heaviness and toil, and compelled by the demands of circumstances to go our weary round. Others go through by the sheer force of their own energy. They have power and strength in themselves to propel them around the dial-plate of common existence, and in this way they fulfil the measure of their days.

But some have an electric current. The wires of their thought are in connection with the great battery of God. Life to them is not a mere drag. Life to them is not merely an expenditure of vital force. Life to them means heavenly communion, divine fellowship, holy enjoyment, and the days of their pilgrimage are accomplished in simple dependence upon the Almighty will.

In *Sermon on Frailty Invested with Divinity*; by J. Wesley Johnston.

That's but an empty purse which is full of other men's money.

A quarter earned is more valuable than a dollar found.

Property must not be regarded as an earthly treasure, but be recognized as a heavenly trust.

MOTION PICTURE RECOMMENDATIONS

By the Church and Drama League

Old Ironsides, which had a long run on Broadway last year, begins this week its run through the motion picture houses of the country at popular prices.

As is well known, the picture deals with that period of American history when the seas were freed of piratical control, largely through the heroic exploits of the famous ship, "Old Ironsides."

The cast includes Charles Farrell, Esther Ralston, Wallace Beery, and George Bancroft. Those who take children to see this picture should know in advance that it is full of battle scenes.

Forty Thousand Miles With Lindbergh. This picture is a part of the program now running at the Astor Theatre, with *The Crowd*, which picture we recommended recently. One sees at a single sitting the flights of Lindbergh from New York to Paris, his triumphal return, and his South American tour of good will.

The King of Kings, previously recommended by us, has been touring during recent months the principal cities of the country. For the benefit of our Brooklyn members we are privileged to announce that the picture will begin a two weeks' run at the Werba Theatre, Flatbush Avenue and Fulton Street, Brooklyn, N. Y., March 26th.

We Americans is the story of the foreign-born in America. In a sympathetic spirit the picture presents the domestic problems which arise when the children of the immigrants, privileged to study in our schools and to share the culture advantages of America, become aware of the differences between themselves and their parents. Here is comedy and tragedy. The World War arrives, greatly to complicate matters, according to the story.

Many will no doubt find themselves in disagreement with the solutions offered, but the problem is presented and the picture, we believe, will prove both instructive and entertaining.

PICTURES PREVIOUSLY RECOMMENDED:

Sunrise.
The Jazz Singer.
Wings.
The Enemy.
The Circus.
The Shepherd of the Hills.
The Last Command.
Simba.
Four Sons.
That's My Daddy.
The Crowd.
Mother Machree.

Keep your temper. No one else wants it.

Good! better! best!
 Never let it rest,
 Till your good is better,
 And your better is best!

Searching for a pot of gold at the end of the rainbow never brings home the meat for a pot-roast.

The world's best work is done by few;
 God asks that a part be done by you.

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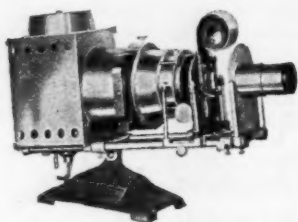
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The Bag of Winds

A Sermon for Children

By G. B. F. Hallock, Rochester, N. Y.

ONE thing of which I am sure is that all boys and girls like legends and Greek, Roman and other classical tales. These are almost all stories of things that never happened, but were written to tell how they might have happened. They also teach important lessons that boys and girls like to learn, or at least find very interesting. The legendary story I have for you this morning is a very ancient one, and you may have heard it before. But whether you have or not, I am sure it will be well to hear or refresh our minds concerning it.

The story says that years ago, in a far-off country, there lived a great man named Odysseus. He did many wonderful deeds. Odysseus fought bravely in a long war. When the war was over, he took his men in his ship and started home. But one thing after another kept him back, and he was ten years on the way. In this time he went to many strange lands and saw many queer things and people.

At one time he came to the island where Æolus, the king of the winds, lived. Æolus kept all the winds shut up, and only let them out, one at a time, when he wished a wind to blow. He ruled the north wind with its snow and ice, and the south wind with its flowers; the east wind, which brings rain for the plants, and the west wind, which blows the leaves from the trees.

King Æolus was glad to see Odysseus and to hear about his great deeds. When Odysseus sailed away in his ship, the king gave him a queer present. It was a great bag tied with a silver string.

You could never guess what was in it. All the winds but one were shut up in this bag. That one was the east wind, which would take the ship home.

"Do not open the bag while you are on the ship," said the king. "If you do, the winds will rush out and drive you far away over the seas. It will be a long time before you reach your home."

You may be sure that Odysseus took great care of the bag. He told his men not to touch it.

The men would look at it and wonder what was in it. They thought it must hold a great treasure.

The east wind blew for nine days and nights. The ship dashed through the waves on its way home.

All this time Odysseus did not dare

sleep, for fear something might happen to the ship. At last he grew so tired that he fell asleep. Then one of the men said: "Let us peep into the bag and see what it holds. Odysseus will never know that we have looked." The other men agreed, so they untied the silver string. Whiz! Out rushed the winds with a roar. They dashed great waves over the ship, and swept some of the bad sailors into the sea. You know that one wind can do much harm. Think what a storm there was when all the winds at once blew as hard as they could!

Odysseus started to his feet. He saw at once what the men had done. He could not put the winds back into the bag. It was all he could do to keep the ship from being dashed to pieces.

The storm lasted many days. The winds blew the ship far away over the seas, and many years passed before Odysseus reached his home.

Now, look out, my young friends, for the bag of winds. Anger is a bag of winds. Keep it bottled up, tight. If you don't, and unloose the strings, it will blow things all to pieces. It will blow your friendship, your loves, your character, your happiness all to smithereens. Oftentimes, too, curiosity, as with the sailors, lets loose a bag of winds. I know a boy who touched a match to a little gunpowder just to see what it would do, and it blew up his hand and crippled it for life. I know a little girl, or she was little then, who saw a funny little round tin box in her mother's pantry, and curiosity caused her to open it to look in. It was red-pepper and made her sneeze awfully, and hurt her a lot too. Sometimes doing little things that are bad is much like dealing with a bag of winds. "I'll try it this once," some one says, and that opens the way to an awful rush of wickedness that never would have happened if the first beginning had not been made. There are a lot of other evils shut up in the bag of winds. Be careful. Obey the captain. Do not untie the bag at all. Now I'll give you my text for this little sermon. It is in Proverbs 17: 14: "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." The same advice is good for lots of things besides contention. Ask your parents, when you get home, what some of them are. They'll tell you!

Symbolism in Art Windows

We have taken this most interesting explanation of the meaning of symbols woven into the art windows from the program of dedication of the new Trinity Evangelical Lutheran Church of Fremont, Nebraska.

Triangles, representing the Holy Trinity, the symbol for each of these writers, as we find it by comparing Ezekiel 1 with Revelation 4;

Man-cherub, for Matthew, who is diligent to show Christ "the Son of man:" Matt. 1;

Lion-cherub, for Mark, showing Christ "the Lion of Juda" victorious over His enemies;

Ox-cherub, for Luke, proving Christ "the Sacrifice" for our transgressions;

Eagle, for John, who is diligent to show Christ come from "on High," to ascend "on High."

Walking down the main aisle toward the altar, notice in the transept to your right:

Gethsemane: Christ (and 3 disciples) "the same night in which He was betrayed," I Cor. 11: 23;

Wheat: "He took bread," I Cor. 11: 24.

Chalice and Grapes: "He also took the cup," I Cor. 11: 25.

The Entire Window: The Sacrament of the Lord's Supper.

Find in the transept to your left Christ proving Himself

The Good Shepherd: John 10: 14, receiving the lost sheep into His flock by:

Font: the Sacrament of Holy Baptism, Matt. 28: 20; "Discipline by baptizing."

The Dove: symbolizing the Holy Ghost, renewed in Baptism, Tit. 3: 5.

After receiving you into His flock, He would have you "observe all things, whatsoever I have commanded you." "All things spoken" are included in the two words, "Law" and "Gospel". Turn to your right and look at the window next to Gethsemane. Note, in the center panel:

The Law tables, with

The Ark of the Covenant, in which they accompanied Israel on its journeys. Then note

The Altar, reminding you that your transgression of the Law demands a sacrifice.

On the opposite side of the auditorium, we have in the center panel:

The Open Bible, with John 3: 16, the Gospel, written across its pages. Here is:

The Torch, that is "Light from above." The Gospel is not of human invention. And it is

The Lamp, the "Light of the World," and will continue so to the end of the world.

And so, sitting in the pew before church starts, I keep silence, my windows speak a loud sermon: "Law," "Gospel," "Baptism," "Lord's Supper." Why, here I have before me:

The Means of Grace.

Retracing your steps still farther towards the vestibule, that window next to the "Law" desires to let it "speak" to you, an admonition, and a warning:

The Sand Clock, "time is flying," "redeem it," Eph. 5: 16; for



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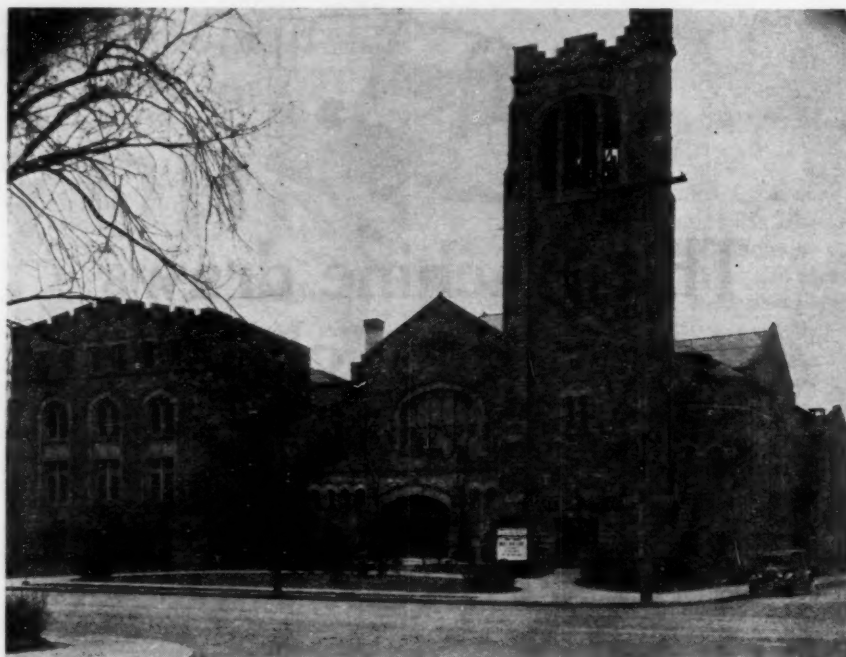
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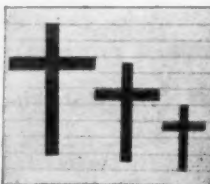
A New York State Pastor says: "We are eminently pleased with your product and believe that in the whole city there is nothing that approaches it for all around value in the way of sign boards."

"Every one who sees our board is greatly impressed and it certainly attracts attention," says a Pastor in Louisiana.

From the State of Michigan we received this letter of appreciation: "It is not only neat in its appearance, but it gets its message across to the thousands who pass our church daily. We certainly would not want to do without it."

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Pair of Scales, you will be weighed," Dan. 5: 27, et al.; disregard this warning, behold

Torture Instruments, that is, "Hell" will be yours. This is Law.

To read this window in still another way:

The Sand Clock reminds you that time has fled, you have not redeemed it;

Pair of Scales, you have been weighed on the scales of God's justice and are found wanting.

Torture Instruments of Christ, that is in Christ Himself is your salvation.

On the opposite side of the auditorium find those three cardinal virtues, I Corinthians 13: 13:

Cross and Crown, Faith "through much tribulation" leads to the "crown of glory," looks heavenward;

Anchor, Faith hath hope which shall find its reward, I Peter 1: 3-9, and also minds earthly things:

Heart, Faith practices charity toward the "neighbor in need."

Step into the committee room on the left side of the altar niche, where are three church-historical pictures:

Lamb with Pennant of Victory, standing for the beginning of Christianity;

Luther's Coat of Arms, representing the beginning of the Lutheran Reformation;

Eagle and Twelve Stars, picturing the beginning of the Missouri Synod: twelve congregations represented by the twelve stars, Synod by the Eagle just beginning to soar.

Do not overlook the window, richest in color scheme, above the balcony at main entrance:

Sinking Peter Crying, "Lord Help," the prayer spoken more often than any other prayer by the individual soul as by the entire church, while on the stormy sea of this nether world, symbolized by

The Ship Tossed About by the Waves. And as Christ hears Peter's prayer, so your prayer and the prayer of the Church is heard, if your

Faith remains *Anchored* in the *Open Bible* in which lies

Fish (the five letters of the Greek word "fish" standing for) Jesus Christ, God's Son, the Savior. (We recall that the "Fish" was the emblem worn by the Christians during the persecutions of the first centuries).

Finally, before stepping from the main auditorium back into the vestibule, notice besides the emblems in the front doors thrown into the Triangle: a flower scheme. Flowers are mere ornaments, but they become symbols by throwing them on

The Cross. Facing the rear wall, we begin at the left end. Here is

The Pomegranate, emblematic of the "Tree of Life," rejected by Man in the Garden of Eden.

The Thorn and Thistle was preferred, pricking sorrow, tearful contrition; the "wages of sin."

"The Rose of Sharon" (red), however, shed His Blood for your salvation. And now, though your sins be "red as scarlet," in Him they shall be white as snow," indicated by the

Calla Lily, standing for purity, righteousness. Remain implanted in Him as

The Vine in the Branches, then He will hand to you *The Palm of Victory*.

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SEEN IN THE CHURCH
CALENDARS

St. Clement's Church, Buffalo, New York, has discontinued the distribution of church calendars at the beginning of the church service. Instead the worshipper is given a printed sheet with the hymn and prayer numbers. At the close of the service the more complete bulletin with the announcements are distributed. Thus does a wise dominie combat the announcement reading habit that some people substitute for devotions.

* * *

The Walnut Street Baptist Church, Louisville, Ky., publishes the names of members whose addresses are unknown asking the congregation to help supply the missing data. This is a very effective way of keeping the mailing list 100 per cent right.

* * *

The First Methodist Episcopal Church, South, of Jackson, Tennessee, publishes each week a list of the members who are ill with a suggestion that it would be courteous to give them some attention.

* * *

The Chapel of the Mediator, Philadelphia, Pa., announces an annual reunion for the confirmation classes of the past years. The service is held on Maundy Thursday evening and the communion is administered. The classes sit in sections reserved for them.

* * *

SLAVES TO ENVIRONMENT

There is an animal called the chameleon, and it is a peculiarity of the chameleon that whenever you put him on a certain color he endeavors to take the color of the background you put him on; if you put him on blue the chameleon turns blue, if you put him on red he turns red, and one day a humorist put a chameleon on a crazy quilt and it blew itself into a thousand pieces, because in the endeavor to please everybody, in the endeavor to take all colors at once it was extinguished.

Now, you know, there are people who are slaves to time and place; there are people who are all right at 3 o'clock in the afternoon, but look out for them at 3 o'clock in the morning, and there are people who are all right in Yonkers, but look out for them in Paris; there are people who are all right when they associate with virtuous men and women, but look out for them when they associate with evil companions. Why, they are not any good at all, really they have no standards whatever.

William Lyon Phelps in Sermon *The Freedom of Virtue*; The Community Pulpit.

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What is Mr. Boller's Advice?

After the campaign which Mr. Boller describes in his article, (April *Church Management*), he wrote:

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A man's life consisteth not in the abundance of the things which he possesseth.

FOLKS AND YOU

It is a funny thing, but true,
 That folks you don't like don't like you.
 I don't know why this should be so,
 But just the same I allus know
 If I am "sour," friends are few;
 If I am friendly, folks are too.

Sometimes I get up in the morn
 A-wishin' I was never born.
 I make of cross remarks a few,
 And then my family wishes too
 That I had gone some other place
 Instead of showing them my face.

But let me change my little tune
 And sing and smile, then pretty soon
 The folks around me sing and smile
 (I guess 'twas catchin' all the while).
 Yes, 'tis a funny thing but true,
 That folks you like will sure like you.
 —Lucile Crites.

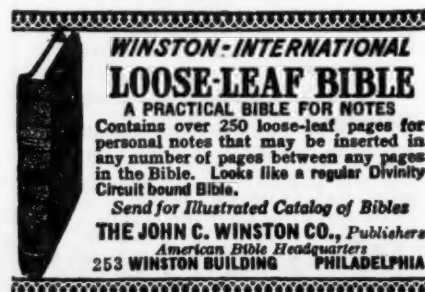
WAS JESUS WRONG ABOUT LOVE?

At a conference in which I had spoken on the love of God, a man in the audience came forward to tell me what he thought of the effort. He was the superintendent of a city mission. He worked with hardened criminals, drunkards, dope fiends, the lost of the underworld. He said, "Your sermon sounded fine, but that kind of preaching would not make a dent on my crowd. What they need is to be shaken over the edge of a fiery hell." Another day I was speaking on the conquest of fear. Before I went on the platform a minister said: "What is your subject this morning?" When I told him, he exclaimed: "Why the conquest of fear? What the world needs today is a big, healthy dose of fear. If the scoundrels are to quit their meanness, they must be scared, and scared stiff."

Recently I read an editorial in one of our denominational papers on "Stalwart Presbyterians." The editor paid a glowing tribute to the old dour, controversial type of Christian, and lamented the fact that these militant saints of a belligerent creed were being supplanted by pacifists and indifferentists who preached chiefly the love of God. Are these men right? Is it a religion of fear and fire and force that the world needs? If so, Jesus was wrong. He who came to save the world lost his way. The nail-pierced feet which traveled the love trail that winds by Calvary's cross would best have halted on the bleak and barren sides of Mount Sinai.

James I. Vance in *Love Trails of the Long Ago*; Fleming H. Revell Company.

When you receive your salary, your income, your allowance, do you think of things or of the Owner?



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Writing Good Letters

By Winifred Willard

These selections by an address by Miss Willard at the Chicago Direct Mail Convention will be of interest to every minister who is seeking ways of making his investment in postage stamps pay him bigger returns.

WE are in a day that is ruthless—either we measure up, or we lose out; we produce, or we are a liability. Just so with the letter. It has almost unmeasured power to lower the high cost of selling, to influence people, to increase business, to accomplish any of the countless errands on which we send it these high-power days. But we need to spend more time and more brains learning how to put power and pull into our letters.

The letter that is worth writing—and I speak principally of letters to lists—is never easy to write. When we think it is easy, then is the time to look out for the danger signal. Such a letter ought to cost toil, and brains, and nerves, and lots of all of them. The reason is clear—that nothing comes out except what we put in! That's reason enough for putting in our best so that our best coming from it may effect our sale, or inquiry, or make our impression. The letter carries only such power as we give it.

A letter seems to me like a highway. Every phrase and every paragraph must take us forward, so much nearer our goal; every sentence must send us ahead. Not a word may be allowed to get us off the primary road nor delayed in a detour. Everything that our letter says must move straight ahead toward our purpose, to influence the one who reads to sign his coupon, or send his check, or show interest that awaits more facts in a following letter. Our close must always be our climax toward which we have moved from the first word to the last.

Revise and Rewrite Your Letters

No letter is good enough to go to anybody on any mailing list that has not been thoroughly polished on the wheel of relentless toil. It makes no difference whether the letter seeks to sell machines, or clothes, or real estate, or colleges, or cabbage, or paper, or pins. The deluge of letter stuff that many big and little concerns send out, doesn't do them credit, minimizes their

returns, and gives a wrong impression of the pulling power of letters.

In the world of literature, high place is accorded the great French writer, Anatole France. Take just a word from him of how he does it. Success does not spring full-grown from his forehead, as Minerva from the forehead of Zeus. Says he: "My first draft of anything might as well be written by anybody else as by me. It does not have my personality. It is not until I have worked it over and rewritten it six or seven times, that it comes to be mine; that it has my personality, my style, my characteristics."

The great French author knows the necessity of revising and rewriting. But we too often think it is not worth it; that it is good enough as it is; that we want to get off at three o'clock; that nobody will know the difference, and it is only a short letter anyhow, and—what's the use? There is a world of use if our eyes are open to see it and we are willing to follow where it leads, and pay what it costs.

There isn't a man or a woman who writes letters worth mailing, over which "Grind it out" or "Dash it off" preside. It's utterly impossible to "Grind it out" before lunch and put power into it. It will be a dull, platitudinous, mechanical, worthless thing we "grind out" while we are wanting to be off to an engagement. It is a perfectly futile, footless thing that we "dash off," that we don't revise, that we don't test by standards when we'd rather be bending over our golf sticks than over our office desks.

Look Out for Platitudes

In polishing our letters, as Anatole France polishes his manuscript, we need to keep our big stick lifted always to strike at platitudes. They're worse than weeds, and they're everywhere. The dictionary tells us that a platitude is an insipid truism; it is a something so self-evident that it does not need to be said. But I venture the statement that unless you and I are ruthless and eternally watchful, we shall find our letters full of them—things that don't need to be said because they are self-evident and phrases that are more than insipid.

The reason is that they come easily. They are old and commonplace and trite; they follow the worn grooves in our brains and trip off our tongues

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as smooth as oil. Nobody sweats blood when he puts a platitude on paper. But they make a second rate thing out of what might be first class. When you let platitudes creep in, you pay an awful price for their presence.

Avoid Humor in Letters

In writing letters it is good not to be funny unless you are just naturally so funny that you bubble over and spill your humor across your page because you cannot help it. Not one in ten thousand is so funny as that. Do you ask why not be funny? The reason is simple! The letter lasts. It is written today, but may be read three months from now, under all kinds of conditions and in all sorts of moods.

For the most part, letters are sales makers of one sort or another. Humor that is imprisoned in paper and ink often grates and rarely adds much value to a sales program. It is like a smile; intended to be fleeting. If a smiling photograph looks at you month after month—some day that smile gets on your nerves. One in ten thousand may increase the value of his letter with a little hypodermic of humor now and then. The rest of us would better not, because humor that is second grade does not help us.

A Simple Test for Letters

But assuming that we spend all the time that is necessary in taking out and putting in, revising and working over, there are yet things to do and tests to try before they are ready even for a mailing test. This one is unflinching in its values. I tried it again this morning. I have been working long over a difficult campaign. I thought one of the letters was just as right as it could be, but, alone in the office, I sat back and read it aloud—nobody to hear me but "me and my shadow."

I hadn't gone two lines until I saw a half dozen places that were out of joint and ill-fitting. Read your letter aloud to yourself after you think it is its very best and you will see a dozen to forty places where it must be improved. It is a simple test, but it

works and often costs us a lot of extra work in showing us where we are weak and places for more power in our writing.

Back of the loaf is the snowy flour
And back of the flour the mill,
Back of the mill are the wheat and
the shower
And the sun—and the Father's will.

* * *

What are you doing now, Uncle Amos? I've preaching of de gospel. Well, well, do you use notes? Nossuh; at first I used notes, but now I demands de cash.

* * *

That Ralph W. Sockman said something when he voiced the opinion that "what keeps the denominations apart is due not so much to doctrinal divisions or emphasis as to the leaders who hold positions in the denominational machines." Try the matter out. Ask the next man you meet.

THE CUT ON THE FRONT COVER

The cut on the front cover showing the stream of people, men, women and children, on their way to church has been added to the "Church Management" cut service. It is a mighty fine illustration for use in announcing special day services such as Mother's Day, Children's Day, Commencement, etc.

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PILGRIM'S PROGRESS FOR BASEBALL PLAYERS

Hugh Fullerton in recent article in *Liberty* writes interestingly of the much loved Hughey Jennings, for some years manager of the Detroit Tigers and, later, a coach with the New York Giants. Jennings was a rather remarkable character, securing a college education after he became a professional baseball player. Fullerton says that he was always reading. One day on the train Fullerton handed him a copy of *Pilgrim's Progress* with a suggestion that he might find it interesting.

"It's nice light reading," he said in a joking way.

Hughey took the book and went away for an hour. He came back with his face aglow.

"Say," he said, "this isn't any novel. It's true. He's made a story about what every fellow gets up against in life. This fellow Christian is all right. I'd like to have some of these quitting ball players who get discouraged when we lose a couple of games, read about him in that swamp."

Later in the same season he came to Fullerton and asked where he might buy a dozen copies of the book.

"It's a great book," he said. "I want to give them to the kids up home."

* * *

WHAT CONSTITUTES RELIGION?

But in my heart of hearts I cannot believe that morality constitutes, in any ultimate sense, this farthest goal. I must believe that there is something still beyond and above and this the most precious thing in life. It is like the experience we have when we climb a mountain! Straight ahead, up the slippery sides of the craggy slopes, there looms the peak that we are seeking. We climb and climb, with much effort and heavy labor, only to find, when the peak is gained, that the summit of the mountain lies beyond. It is this "beyond" that constitutes religion. It is that elevation which is higher still than the elevation upon which we stand. It is "the top of the world"—a rarer atmosphere, a loftier outlook, and as the price of its attainment, a mightier labor and sacrifice, than anything that ethics can ever know. Now abide these two things—the moral life and the religious life; and the greater of these is the religious!

Sermon by John Haynes Holmes in *If I Had Only One Sermon to Preach*; Edited by Charles Stelzle; Harper and Brothers.

Poor by earthly condition, but rich in spiritual ambition.

Selfishness is the root of all our troubles.

It is not wealth but assumed ownership which corrupts life.

What a man does with his money determines what his money is doing to him.

The Gospel is the Christian's stock in trade. He must believe in it himself if he would sell others.

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3 Miss Deering	14	11	71	19	10	7	12		
4 Mr. B. Dietrich	10	8	54	Beginners	44		1.28		
5 A. L. Jackson	15	15	93	Primary	86		1.54		
6 H. Martin	9	9	75	Junior	112		3.03		
7 Windfield S. Day	8	7	10	Visitors	4				
8 E. Gardner	14	13	89						
9 Edwin Cornell	8	8	71	Total Day Sun. Sep. 18					
10 W. Adams	116	85	470						
11 Albert Livingston	73	53	338	Attendance		776	31.18		
12 Miss C. Haines	26	25	175	Today		653	29.29		
13 C. Williams	52	45	89	Last Week		473			
14 Mr. W. Potter	21	20	237	Birthdays		1333			
15 L. Brown	54	27	15	Bibles		49.24			
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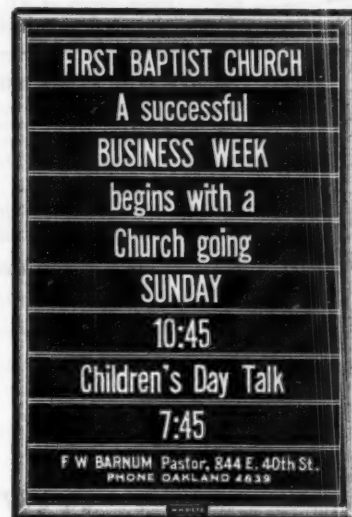
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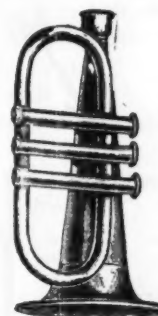
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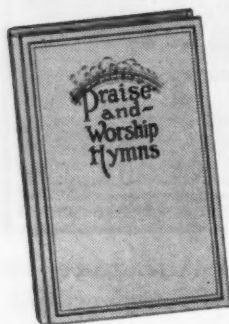
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Bus Collects Children For Sunday School

All churches are interested in securing additional children for the Sunday school service. Here is a plan that we use. We have a consecrated young man who gets up a little earlier than some on Sunday morning and drives about two miles to the place where the township school bus is kept. Arrangements were made with the township trustee to pay for the gas and oil and use the bus. This young man makes two trips and picks up children just outside the city limits and also on the outskirts of the city. A number of these families do not have cars and if it were not for the bus the children could not attend any Sunday school. An average of fifty children are brought in each Sunday. We are just contemplating another trip for the bus that will add to that number. The children are returned to their homes at the close of the Sunday school. A number of young people have united with the church who otherwise would not have been reached at all, and we are in constant touch with each family. Several families have come into the church by this touch. One family who was new in the community where the bus traveled had sent their boy regularly. They stopped the driver one Sunday morning and said their baby had died and they knew not where to turn for help, and would he ask his minister to call that afternoon. That family has been a warm friend to the church and now expects to unite with it.

Harold R. Martin,
Gary, Ind.

A Rotating Circulating Library

A plan worked out in a group of ministers whereby each has the opportunity of reading one of the outstanding books of the year has, after a considerable time spent in experimenting, proved to be of value. It is in the organization of the clergy of the Episcopal churches of Greater St. Louis, Missouri. Thirty-two members of the organization each purchased a book. Each volume is kept one week by the reader, then mailed to the next name on a numerical list. This plan has several features to recommend it; it is almost certain to insure every minister reading more books than he other-

wise might. It provides the best at a minimum of expense. It introduces a wider variety of subjects than might be the case were a man left to make the entire selection of thirty-two volumes himself, and perhaps tends to lift one out of a rut by introducing new interests and thoughts. Books must be read and passed on in a given time; there is no opportunity to put one aside until that "more convenient season." If a book is particularly valuable to a man, and he wants to have that volume in his own library, he can purchase a copy for his personal use.

Not only ministers, but other groups of Christian workers might well read up on their particular line by following some such plan.

E. W. Sudlow,
Coral Gables, Florida.

An Ushers' Association

For twenty-one years the ushers' association of the First Methodist Episcopal Church, Rome, New York, has had an organized existence. This body arranges for ushers to be present at every service conducted by the church. The same men are not used continuously. One group may serve in the morning one month, and in the evening the next; or a group may not be called upon more than one month out of two. Adjustments are made by the officers to suit the convenience of any group or individual; but the fine thing is that there is always a corps of ushers at the church doors on time for any religious service.

This ushers' association holds an annual banquet in February of each year, also occasional meetings. All matters pertaining to their work are freely discussed, and new members are added. Wives are guests at the banquet, and this has become an important social gathering, as almost one hundred persons are present.

Successive pastors have borne testimony to the value of this organization in the work of the church. It makes for orderliness, effectiveness and dignity in the church services. Some other churches in the vicinity, though with a much smaller membership, have followed the example of the church named; and they have found that this is a plan which can also be worked in a small congregation, and which contributes to system.

William J. Hart, D. D.,
Utica, N. Y.



Bulls-eyes for Bulletin Boards

Today is pay day.

* * *

What are you worth?

* * *

You are worth just as much as the things you are living for are worth.

* * *

A man's life does not consist in the abundance of things he possesseth.

* * *

Every man has some beliefs which are the "fundamentals" to him.

* * *

A man without fundamentals is like a house without a foundation.

* * *

It is easier to reduce the bank roll than the waist line.

* * *

Some men die before God gets anything out of them.

* * *

A full stomach many times means an empty soul.

* * *

What you make goes into your pocket; what you spend goes into your character.

* * *

Tolerance is oftentimes but the indication of a flabby conscience.

* * *

The Church needs the reincarnation of the steadfast face.

* * *

The dreams of age are the bright spots of youth in retrospect.

* * *

The man who knows it all has no use for God.

* * *

She had fifteen million dollars,
Placed in bonds, and shares, and rents;

He had fifteen million dollars,
So they merged their sentiments.
Now they've raised a son who's valued
At exactly thirty cents.

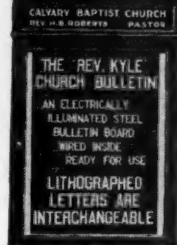
Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.
Help us to do the things one should
To be to others kind and good,
In all we do in work or play,
To grow more loving every day. Amen.

* * *

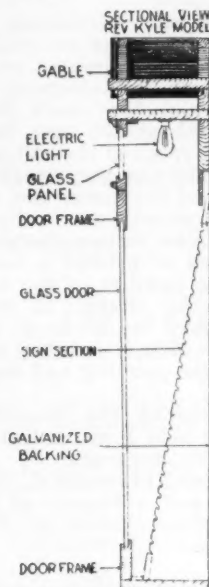
Get all you can; save all you can;
and give all you can.

* * *

The ox knoweth its owner, and the ass his master's crib, but my people doth not consider.



"I feel that we owe you an expression of thanks for the splendid Bulletin sent us and your very fair and courteous business dealings. We have already noted the increased interest in our services and the attendance has also increased." "The Bulletin just received makes a total of four that I have used. I find that just as soon as one of your Bulletin Boards is placed on our Church, the attendance grows."



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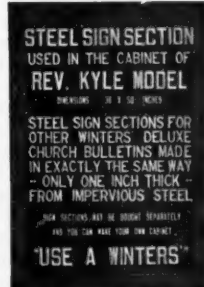
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☐ Send me details about steel sign section and lithographed letters offered separately.

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Ministerial Ethics and Etiquette

By Nolan B. Harmon, Jr.

MINISTERS have become increasingly interested of late years in the ethics of their profession. They have always enjoyed talking over with each other the various points involved in ministerial ethics, but until very recently there has been no definite attempt to get a systematic code of ethics together. A few articles have appeared recently treating of isolated cases of ministerial procedure, but it remained for the present volume, "Ministerial Ethics and Etiquette," to assemble these articles and those of many ministers together in a code that might be easy of access and definite in findings.



Some Comments:

"This book is happily named; its title expresses exactly the contents of the volume. . . Right or wrong, the world has set for ministers an exceptionally high standard of ethics and conduct from which the minister departs with certain loss of influence. This 'bluebook' will help every minister to cultivate that high plane of courtesy which marks the Christian gentleman and particularly adorns the Christian ministry."—Dr. John L. Hill, Southern Baptist Book Editor.

"Mr. Harmon's book is more than a treatise; it is a well-considered and carefully written contribution to its theme. . . We should not be surprised if the book becomes recognized as a standard."—The Congregationalist.

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"The book discusses the things which are practical—things which may either make or break the minister's career."—The Watchword.

"A vigorous and fresh contribution to the literature on the work of the minister in pulpit and parish. . . In eight chapters the author covers the whole field of ministerial ethics, dealing with the profession, the man, the citizen, the brother minister, the pastor, the Church, public worship, occasional services, the funeral and the wedding."—The United Presbyterian.

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Pre-Pastoral Letter

I do not know what percentage, if any, of ministers, do send or realize the value of sending, a circular letter to the members and the adherents of the church to which they have been called, before reaching the new field. Very soon after I received the call and accepted it, I asked the proper officer to send me a list of the names and the addresses of the parishioners. Upon the stationery of the former church I had mimeographed or printed a letter and mailed to the families of the new field. In case the church is very large one may send the letter to the officers of the new church and they will gladly attend to the printing and mailing of the letter.

I have just mailed the following letter to the new field I was called to and accepted a few days ago. Shawano, Wisconsin, February 6, 1928 To the Members and Adherents of the First Presbyterian Church of Plymouth, Indiana.

Dear Friends:

I wanted to write a letter that would reach every one of you very soon after I received your pastoral call, but the pressure of work here in these closing days has prevented me from this privilege and pleasure until now.

Your telegram conveying the news of the call began with the word "Congratulations!" In reply I am constrained to say both "Congratulations" and "Thank You." I congratulate you on the manner in which you have proceeded in securing your choice of a pastor and the forward step you have taken; and I thank you for your faith and confidence in me.

Now I feel as though it is up to me to prove myself worthy of your confidence. So I most earnestly hope and pray that God may so guide us by his spirit that the pastorate at Plymouth may be as successful, as blessed, and as pleasant as my first pastorate at Florence, Wisconsin, or the present pastorate at Shawano. Having heard of, and seen for myself, your sincere loyalty, devotion and the consecration

to the Master, I am persuaded to believe that we may expect as great or even greater blessings than we have experienced heretofore as pastor and congregation.

Before this letter reaches you we will be preparing our household goods to be shipped by truck on Tuesday, February 14th. We plan to start by auto on Tuesday afternoon or Wednesday morning to reach Plymouth Friday and to worship with you Sunday, February 19th.

Realizing the special spiritual values in store for us at this season of the year, I call on every one of you to attend regularly the services of the church; to give generously and cheerfully of your means; and to pray for me as your pastor elect.

Mrs. Benjamin joins me in our kind wishes and our Christian love.

Very truly yours,
M. S. Benjamin,
Plymouth, Indiana.

Absentee Secretary

The following plan has been successful in increasing the regular Sunday School attendance:

We discovered that a goodly number of our regularly enrolled scholars were absent from time to time. It was difficult to reach them through the teachers. Some were faithful in their follow up work, others failed to do anything in that respect. We finally elected what we called an absentee secretary, whose duty it is to make a list of the absentees each Sunday and send them a specially prepared card before Wednesday. Besides this we urge the teacher to send a card in the name of the class so that each absentee receives two cards, one in the name of the Sunday School and one in the name of the class. It has brought results in that our average attendance of enrolled scholars has steadied. The plan is simple but helpful and workable under any conditions.

O. E. Schafer, Pastor White Memorial U. B. Church, Buffalo, N. Y.

From \$16.00 to \$41.00

This is the record of the Third United Presbyterian Church of New Castle, Pennsylvania.

Mr. G. H. Colnot, Treasurer, writes:

We make a very rigid Every-Member Canvass each year—using thirty teams of two men each, who make personal visitations for pledges to an average of twenty-six members each. We precede our Canvass with three weeks of fiery five-minute speeches and Stewardship sermons, as well as a thorough instruction outline for our Canvassers. A poster, 6 x 10 feet, appears back of the pulpit each year three weeks before the date set for our Canvass. We believe this poster—which, you understand, is made from the Treasurer's record each year—together with our printed directory showing name, address and amount contributed by each member, has been a tremendous factor in bringing our average contribution per member from \$16.00 up to \$35.00 in four years, and this year our budget will average \$41.00 per member.

In laying the plans for the Canvass particular stress was laid upon the instruction of the Canvassers. The important things emphasized in the bulletin of instructions sent us by Mr. Colnot were:

Magnify the Church. Tell of her success, her enlarged membership, her enlarged programme, and the necessity of a larger budget to meet her needs and to enable her to do more and better work. Dismiss the idea that you are beggars—you are about the Master's business. Be optimistic about business conditions. Crying calamity will kill anything. Meet the objections of lack of employment and lack of money with concrete facts. Discuss with enthusiasm the progress of our new church. Urge the responsibility of every member. Secure a pledge. Complete your task.

The Canvassers were really given a course in salesmanship and had some very definite facts to present to the members when they called upon them.

Before the Canvass every member received a letter which included an itemized statement of the budget for the coming year showing just what the Church expected. It also gave an interesting review of what the Church had accomplished during the past year. With this letter was enclosed a neatly printed four-page leaflet which was called "Financial Catechism."

We produce the catechism below. You will note that it took up in detail various items in the budget and also answered the questions that the members were most likely to ask:

FINANCIAL CATECHISM

As members of this Church you are interested in its financial affairs and should be fully informed as to what is expected of you. Our Yearly Report and Directory gives you detailed account of where your money goes. The following questions and answers may be of assistance to you in determining your responsibility:

(Continued on Page 569)



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Gentlemen:

Send me free pamphlets C.M. 1 on Motion Pictures in the Church, and information regarding the new Acme Motion Picture Projector.

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Interpreting News of the World

Oil

Someday the public may know the truth about the Tea Pot Dome oil situation. But indications are that any such revelations will have to be dug piece by piece from the unwilling lips of our best citizens who know but do not care to tell. The case has passed from a matter of Fall and Sinclair until it involves national leaders. Some things we do know. We know that Will Hays accepted a large campaign contribution from Harry F. Sinclair. We do not know that Mr. Hays had any knowledge of Mr. Sinclair's desire to influence the attitude of the government toward his particular desires. We do know that Mr. Hays did not want to announce the contribution and sought to cover it up by having various kind hearted men accept the Sinclair bonds and replace them with cash. We do know that some men, including the secretary of the treasury Mellon refused to be a party to such deception. We do know that Mellon did not volunteer any information on the subject. We do know that nobody is rushing forward to tell what he knows. And we understand, though we do not know, that Mr. Sinclair is taking a trip abroad. Some day we may know more.

We Pay Two Millions Per Day For Military Establishments

The people in America who picture the peace loving Uncle Sam, more anxious to extend a word of love than to carry a gun will be interested in a statement by Congressman Ralph F. Lozier that the United States during the year 1928 will spend two millions of dollars per day to maintain its military establishments. This is based upon the house appropriation of \$315,566,532 for the Army and \$369,757,269 for the Navy. The two figures combine make the item of \$685,757,269, or better than two millions of dollars for every working day of the year. Perhaps, after all, the United States can be called a military nation.

For Miners' Relief

The Pittsburgh Council of Churches, 245 Fourth Avenue, Pittsburgh, Pennsylvania, and the Cincinnati Federation of Churches, 512 Union Central Building, Cincinnati, Ohio, are acting as agents for churches throughout the country that may desire to send warm clothes or money for the relief of the half-starving women and children of the coal miners. Regardless of the causes of this pitiful condition, many church people feel that they cannot stand by and see these people suffer for lack of clothes and food.

In the chaotic conditions in the coal fields and the bitterness of the suffering, extreme economic theories and loss of faith in religion find easy root. The situation presents a mighty challenge to the churches. A widespread and effective response through distinctly church circles would go far toward demonstrating to these miners that the church has not lost its interest in the masses and their needs.

Colored Missionaries Go To the Death Coast

It has been more than a generation since the Presbyterian Board of Foreign Missions has sent its representatives to what is known as the Explorers' Graveyard on the western coast of Africa. The tropical climate was so injurious to life that previous attempts to place missionaries there resulted only in the loss of their lives. The new appointees are Rev. Irvin W. Underhill and his Fiancee, Susan Theresa Reynolds. The appointment of these missionaries is significant not alone because modern science is assumed to have conquered the climate of the death coast but because it is the first appointment of colored missionaries to serve in Africa by that board in many years. They will be located in the Cameroun, a district now under a mandate from the French Government.

Methodist Editors Resign

Two changes have recently been reported in editorial positions in the Methodist Episcopal Church. Dr. H. E. Luccock who has served as contributing editor of *The Advocates* since the last general conference has accepted a chair in Yale School of Religion. The matter of a successor will be considered at the next General Conference to be held in May in Kansas City. Dr. David George Downey, for many years the book editor of the publishing concern, has retired from that position at the age of sixty-nine. He will be succeeded by John Wesley Langdale. The reason Dr. Downey gave for retirement was his failing health. By temperament and scholarship Dr. Downey was particularly adapted for his work as book editor. Under his leadership the Abingdon Press achieved a reputation for books of quality and he must share in the achievement of making the Methodist Book Concern the outstanding example of achievement in the field of denominational book publication.

Another Good Society Goes Wrong

The Daughters of the American Revolution, according to reports, have joined their interest with the other prejudice creating groups which are seeking to suppress free speech. They have sought to create a black list and to place on that list the names of individuals who cannot qualify for their brand of 100 per cent Americanism. They have been very impartial in their black listing. The churchmen such as Bishop Brent and Bishop Anderson are included, William Allen White, writer and editor of *Emporia*, has a place. Judge Florence Allen, one of our few women jurists, is included. And President Mary E. Woolley of Mount Holyoke gets in the classification with the college presidents. Our suggestion to the good sisters is that they try and relearn the lesson of their name and see how many of the men of '76, whom they honor by the society, would have to be blacklisted by the same logic.

Mr. Scotford in South America

We have just sent some books for review to Rev. John R. Scotford who is spending some months travelling through South America. Mr. Scotford resigned his church in Cleveland some months ago to spend a half year in this intensive study of social and religious conditions in South and Central America and Mexico. Articles from him will be continued in *Church Management* while he is out of the country.

A Month With the Bible

Rev. Calvin J. Graves of the First Methodist Episcopal Church, Mauston, Wisconsin, has enlarged the Bible exhibit usually given in one night to a program for the entire month. The announcement which was sent out is reproduced here. Awards were given to the contestants who brought the winning Bibles in each class.

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FIRST METHODIST CHURCH,
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1928

Calvin J. Graves, Minister.

January 1.—

A. M.—"The Battle of 1928."

P. M.—Union Service. Baptist Church.

January 8.—

A. M.—"Why I Believe In The Bible."

P. M.—"The Bible and The Home."

January 15.—

A. M.—"The Bible A Tried and Tested Book."

P. M.—Illustrated Stereopticon Lecture.
"Around The World With The Bible."

January 22.—

A. M.—"The Imperishableness Of The Bible."

P. M.—A rehearsal of the life and service of the martyred William Tyndale, the first translator of the New Testament into the English language, in 1525.

January 29.—

A. M.—"What We Ought To Do With The Bible."

P. M.—Bible Story-Telling Contest.

BIBLE EXHIBIT

Jan. 8.—A Collection of Largest Bibles.

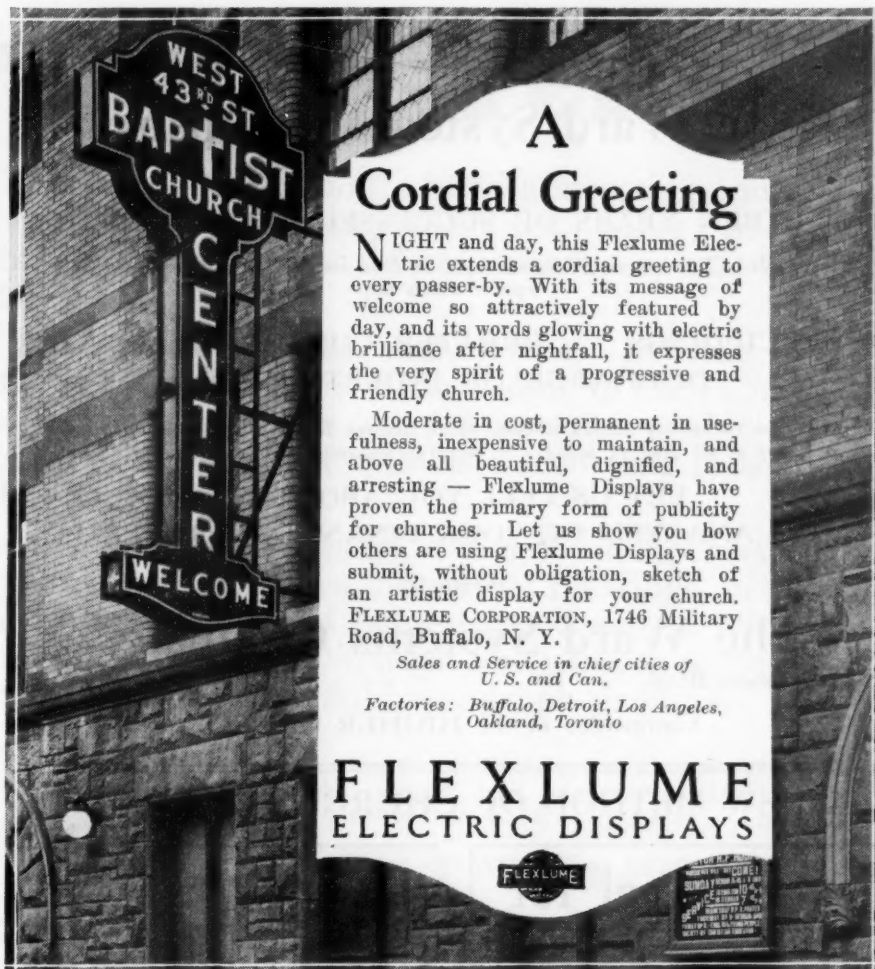
Jan. 15.—A Collection of Oldest Bibles.

Jan. 22.—Bibles in Different Languages.

Jan. 29.—Bibles showing most use, and having most interesting bits of history.

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Humane Week

We are told that in many parts of
Europe the peasants still take their
horses to the church on one Sunday
of the year for the blessing of the
priest. Our modern American counter-
part is to have a week set aside in
which kindness to animals is the theme.
Many preachers will want to use the
April 15 or the 22nd to preach sermons
on this great theme of the heart. April
15-22 is humane week.

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Mr. Exman to Harpers



Mr. Eugene L. Exman, twenty-seven, for some years connected with the University of Chicago Press, has severed his connection with that house to become manager of the religious book department of Harper & Brothers. He succeeds Walter S. Lewis

whose death occurred some weeks ago. Mr. Exman has had a splendid experience for this position. A university man, with the master's degree from the University of Chicago, his book experience includes both the editorial and promotional end. His experience on the road has given him the house and author contact so necessary in this field. While Mr. Exman will be the youngest man who at present holds such a managerial position we feel that his selection by Harper & Brothers was admirable from every point of view.

Canon Streeter in America

Canon H. B. Streeter, author of *Reality* and other soul search books, is in this country at the present time filling lecture engagements. He will be the first lecturer under the new Hewett foundation at the Cambridge Theological Seminary (Episcopal) and then deliver the same lectures at the Union Theological Seminary, New York City, and at the Oberlin Graduate School of Theology.

The Pilgrim

But once I pass this way,
And then—no more.
But once—and then the Silent Door
Swings on its hinges,—
Opens—closes,—
And no more
I pass this way.
So while I may,
With all my might
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way,
For no man travels twice
The Great Highway
That climbs through darkness up to
Light,—
Through Night
To Day.

—John Oxenham.

* * *

O Lord, our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee.

—Robert van Dyke.

ADVICE ON ORGAN PURCHASES

The selection of the proper organ for your church requires patience, skill and artistic understanding. It is well to take time to understand just what you are buying. We can help you by sending information on the technical construction, tone qualities, placement and other features important in the installation. If you are contemplating a new organ we shall be glad to have you write us.

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Honor States

The Roll of Honor of States Free from Lynching in 1927 classified by groups and by years follows:

States that have NEVER had a record of a lynching:

Massachusetts, Connecticut, New Hampshire, Rhode Island and Vermont 5

Additional states that have no record of a lynching since 1885:

Maine and New Jersey 2

Additional states that have no record of a lynching during the past twenty years:

Delaware, Michigan, Nevada and Wisconsin 4

Additional states that have no record of a lynching during the past fifteen years:

Idaho, Indiana, Iowa, Maryland, Pennsylvania and South Dakota 6

Additional states that have no record of a lynching during the past ten years:

Arizona, New York, North Dakota, Montana and Oregon 5

Additional states that have no record of a lynching during the past five years:

California, Colorado, Kansas, Minnesota, Nebraska, North Carolina, Washington, West Virginia and Wyoming 9

Additional states that have no record of a lynching during the past two years:

Alabama, Illinois, Oklahoma, Ohio and Utah 5

Additional states that have no record of a lynching in 1927:

Georgia, Florida, South Carolina, Virginia and New Mexico 5

Total states free of lynching in 1927 41

Total states still have lynchings in 1927 7

Total number of lynchings in 1927 16

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INTIMATIONS OF IMMORTALITY

In the days of my youth the commanding genius of that part of the world in which I lived was Phillips Brooks. He strode through the streets a giant; he gave new faith to people in secret one by one; he stood before the thousands and uttered such messages to men that we all said their ultimate source was God. Youth adored the power of God which they saw in his noble face and in his prophetic word; they looked to him to lead them whither he might tell them to go. The world was bright and firm in his presence. He was at the summit of his triumphant leadership—and then one Monday, with no word of warning whatever, we were told that he was dead. Do you suppose that any one of us who had looked up to him believed that he was gone forever from life? Not one of us! I remember how we met one another that January morning, spoke of our irreparable loss, and then added: "But such a life could not suddenly be snuffed out. He is alive somewhere in all his glorious strength."

Charles L. Slattery in *In Time of Sorrow*; The Macmillan Company.

From \$16.00 to \$41.00

... (Continued from Page 563)

1. What two things are necessary to maintain an active membership in this Church?

Ans. Attendance and Support.

2. What is the Church law about attendance?

Ans. If any communicant neglects the ordinances of the Church for one year, he may be suspended.

3. What is meant by Support of the Church?

Ans. Money paid to the Church to aid in payment of its Current Expense; to aid its Foreign and Home Mission endeavors; to aid in payment of indebtedness on New Church. Separate funds are kept for each of the three items mentioned.

4. How many members are on the roll?

Ans. 802.

5. How many Wage-Earners do we have in membership?

Ans. Approximately 400.

6. What are our Annual Expenses?

Ans. Budget Committee estimate \$9,600 to cover Salaries, Music, Heat, Light, Printing, Insurance, etc., for next year. They also budget \$3,200 for Benevolences; \$20,000 for Building Fund.

7. What is actual cost to congregation to carry a member per year?

Ans. Actual cost is \$12.00 each. This represents only general operating expenses, allowing nothing for Benevolence or Building Fund.

8. What is the budgeted amount per Wage-Earner and per Member for next year?

Ans. On basis of 802 members—average \$41.00 each, or \$82.00 per Wage-Earner.

9. How many members sign Pledges in Every-Member Canvass?

Ans. Approximately 90% of the membership.

10. Can Members be relieved of their pledges in case they are unable to meet them?

Ans. Trustees are always willing to exonerate any member who for any good reason cannot meet his pledge.

11. What is average contribution per Wage-Earner for the present year?

Ans. Current Expenses, \$20.00; Benevolences, \$8.00; Building Fund, \$42.00.

12. Does the Church expect each member to contribute and to what extent?

Ans. Church expects each member to contribute in proportion to his ability. Some are comfortably supplied with the goods of this world. These are obligated to share a portion of the burden of the less fortunate—those with small incomes and large families to support. Another class of member—enter into this—those who are indifferent to the needs of the Church and who cannot be depended upon to carry their portion of the burden.

To divide the burden equally would seem the simple way, but this is impossible; therefore, the expense of the Church must be borne by that portion of the membership which realizes its obligation—by those who have the interest of the Church at heart and are willing to bear as large a portion of the burden as their income will permit. The amount of your contributions should receive your conscientious consideration and your decision should be a matter between you and your God.



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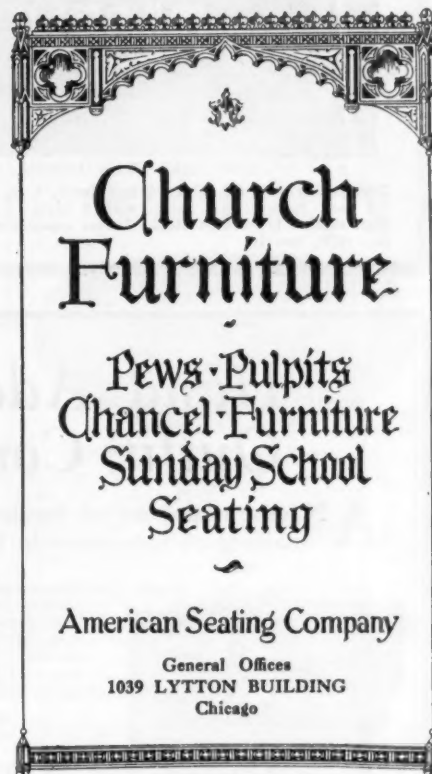
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Send along your order with initial payment now. Prompt shipment is assured. Illustrated folder sent if you'll ask for it.

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13. Is it necessary that each member make a definite Pledge?

Ans. It is most essential, inasmuch as the Trustees have only your pledges by which to govern their expenditures for the year ahead. Let not a single member of the family neglect to pledge, even though the pledge be small. A responsible share in the work develops folks into better Christians.

From *Church Business*.

The Junior Church

A Book Recommendation

There has been a growing need for a book on the Junior Church which would deal with the organization and administrative features. We have an abundance of volumes of children's sermons. Most of them are not sermons, at all, but stories for children which have been used from the pulpit. In them the principles of preaching have yielded to the pedagogy of story telling.

But here is a new fine book on the junior church.

The Junior Church

BY HOMER J. COUNCILOR

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Twenty chapters give complete services for the church including Scripture references, texts, themes, hymns, illustrations for the sermon and the moral deductions from the discourse.

The book is published by *The Century Company*. You may secure it by sending the price, \$1.50, to the

CHURCH WORLD PRESS, INC.,
626 Huron Road, Cleveland, Ohio.

WHERE IS GOD?

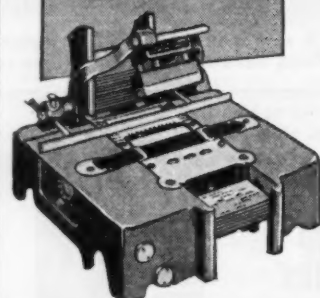
A noted infidel once met a plain countryman going to church. "Where are you going?" said the infidel. "To church, sir," said the countryman. "What are you going to do at church?" "Worship God." "Is your God a great or a little God?" "He is both, sir." "How can He be both?" asked the infidel. The countryman replied: "He is so great, sir, that the heaven of heavens cannot contain Him, and so little that He can dwell in my heart." The infidel declared that this simple answer had more effect upon his mind than all the volumes the learned doctors had written against him.

Here is a secret all of us need to learn. How different it would be with us if in those bitter moments of sorrow, or temptation, we could only feel that God the loving Father is near us! If in times of trouble and affliction we love to have those near us who love us most, even if they can do no more than sympathize with us, how much more consoling it is to realize the presence of Him who not only loves us with infinite love, but is also able to do for us far above all that we ask or think.

Gordon H. Baker in *Christ's Cure for the World*; Fleming H. Revell Company.

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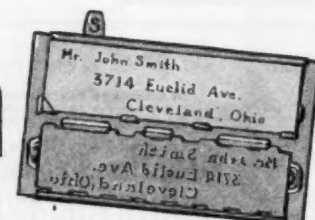


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THE INNER PROOF OF THE RESURRECTION

Doctor Truett tells of a cultured young woman, whose spiritual nature was darkened by the direst skepticism. One day she said to the preacher, "Intellectually, I just cannot accept your preaching that Christ rose from the dead as your scriptures allege." He suggested that for a moment she waive the question of the resurrection; then asked, "What do you think of him?" She replied: "I cannot find any fault with him. Everything about his words and works and character appeals to me." The minister then led her another step: "If he is the Son of God with power, do you wish to know it?" "Assuredly I do," she answered. "Then," said he, "you go alone and tell him that you are vexed by doubt, but that you wish light, and that you are willing to yield yourself to him, who has already won your admiring appreciation. Try him in this experimental way." Next day she came with a radiant face, saying, "I cannot prove by outside proof that Jesus rose from the dead, but my heart knows of a surety that he is alive, for he has given life to me."

Thomas J. Villers in *The Hurry Call of Jesus*; The Judson Press.

A Ten Campaign

Rev. O. L. Markman of St. Louis has used effectively this "ten campaign" pledge card in the interest of special meetings.

DURING SOUL-WINNING CAMPAIGN, JAN. 8 to APRIL 8

1. I will invite at least TEN PERSONS to the church services each week. ()
2. I will make at least TEN VISITS in the interest of the church each month. ()
3. I will greet at least TEN PERSONS every Sunday when present at the church services. ()
4. I will endeavor to attend at least TEN SERVICES namely: Morning worship (); Evening service (); Mid-week (); Sunday school (); Epworth League ().
5. I will report to the pastor within TEN HOURS cases of sickness in the community, the arrival of Methodists or persons not members of any church and other matters of importance. ()
6. I will read at least TEN VERSES of Scripture daily and pray for a revival in our church, asking that it may begin in my own heart. ()
7. I will prepare a list embracing at least TEN PERSONS for whose conversion I shall definitely work and pray. ()

Name

Address

* * *

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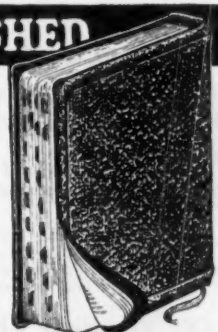
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That income tax figures reveal the existence of about 25,000 millionaires in the country.

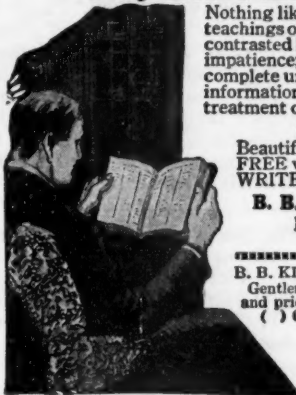
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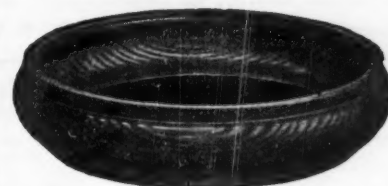
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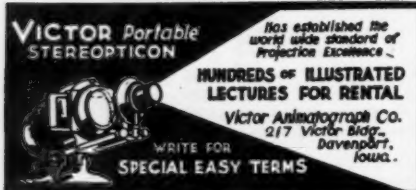
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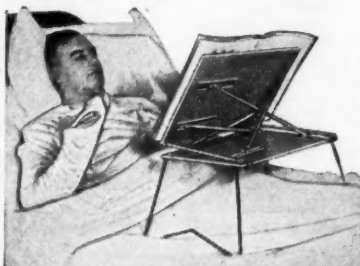
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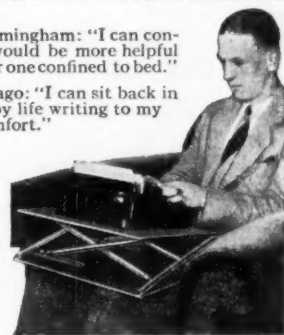
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If any of your friends or loved ones are confined in a hospital or at home because of illness, send them a Farrington. Nothing would help more to quicken long hours of suffering. Thousands of Farringtons are now used in Government and other hospitals throughout the country. Used with detachable metal legs for reading in bed, the Farrington is ideal for sick persons. **Rev. C. G. Gunn, Bluefield, W. Va.,** says: "The two Farringtons I gave as presents have made their owners glad. One was to a gentleman who has lost full use of his hands and the other to a cousin in bed with a severe fracture of the limb. Both are delighted."



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Of Course

But why was he at the bottom of the sea?

Divers reasons.

* * *

Still Up to Him

In Leap Year women may propose,

But still—and here's the sting—

The timid, bashful victim knows

That he must buy the ring.

—Boston Transcript.

* * *

"Heaven is my home," testified the good sister at the prayer meeting. "But I will admit that I am not the least bit home sick."

* * *

Minister: "Come, come, my friend, try to lead a better life. Why, you are continually breaking one of the Commandments."

His Friend: "Nope, parson. I don't have any trouble with a single one of the Commandments. It's the amendments that I simply can't keep.—Country Gentleman.

* * *

Where there's a will there's a half dozen lawyers.

* * *

First Co-ed: That stunning looking fellow is a great track star.

Second Co-ed: I wish he would get on my track.

* * *

Suggestion to Will Hays

What a fine scenario for a super movie is the Tea Pot Dome, providing, of course, it would pass censorship.

* * *

What's New About That?

A little dear is running around at night in the vicinity of Seneca Junction.—New York State Paper.

* * *

Hiss-Terical

Judge: What's your name?

Prisoner (*stuttering*): Sssssss —

Judge: Come, come, what is your name?

Prisoner (*still stuttering*): Sssssss

Judge (*impatiently to officer who made the arrest*): What is this man charged with?

Officer: Well, your honor, since you ask, I'd say it was soda water!

* * *

Two's a Crowd

Two oysters were in a big pot of milk, getting ready for a stew. Said the small oyster to his larger brother: "Where are we?"

"At a church supper," was the reply, whereupon the little oyster said: "What on earth do they want of both of us?"

* * *

Usual Custom

Does your husband confide his business troubles to you?" the new bride asked the old one.

"I should say he does," was the grim reply; "every time I want to buy anything."—Country Gentleman.

An Assistant Ever Ready To Start



THE PASTOR'S WORKING RECORD

Note these features:

1. A steel cabinet $3\frac{1}{2} \times 5\frac{1}{2} \times 8$ inches. Small enough to slip into the drawer. Large enough to hold 800 cards.
2. A rolling follower block which keeps live cards to the front.
3. A hinge which keeps the cover out of the way when in use.
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6. The condensed information card described below. *A whole family on one card.*

The cabinet complete as described with 200 information cards. (Sufficient for 200 families).

\$4.70 postpaid

The Information Card

The card is pictured at the right. It gives complete information about the family on one card 3×5 inches. This fits the ordinary 3×5 card file and is convenient for the pocket while making calls.

Slip the cards of the families on whom you will call in your pocket before you start out. A moment's glance before you reach the door gives you the information you desire.

Information Cards -
Ninety cents per 100 postpaid

Name <i>Harris, George C.</i>		Home Address <i>298 Sierra Ave.</i>	
Residence <i>Broken</i>		Address <i>240 Main St.</i>	
MEMBERS OF FAMILY		SERVICE RECORD	
1. <i>Husband</i>	(1-7) Church Member <input checked="" type="checkbox"/>	Choir <i>Baritone</i>	
2. <i>Wife</i>	(3-4) Sunday School <input checked="" type="checkbox"/>	Women's Society <input checked="" type="checkbox"/>	
3. <i>Large family</i>	(1-2) Men's Club <input checked="" type="checkbox"/>	Teacher <input checked="" type="checkbox"/>	
4. <i>Large family</i>			
CHURCH RECORD		PASTORAL CALLS	
How Received <i>Letter</i> <i>11/9/26</i>		1928 <input checked="" type="checkbox"/>	
Expended		1929 <input type="checkbox"/>	
Dismissed		1930 <input type="checkbox"/>	

(ADDITIONAL DATA ON OTHER SIDE)

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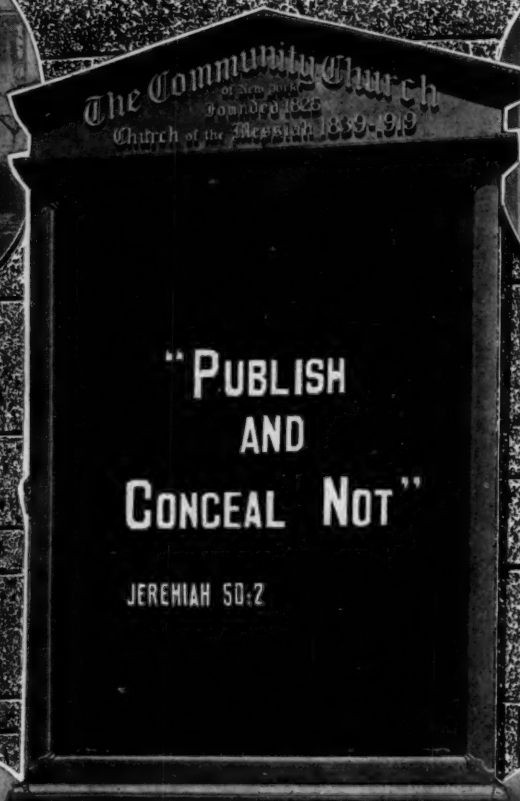
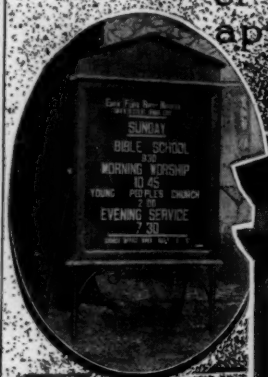
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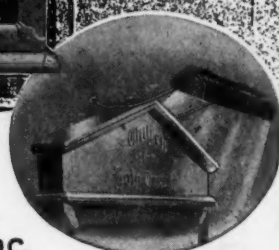
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